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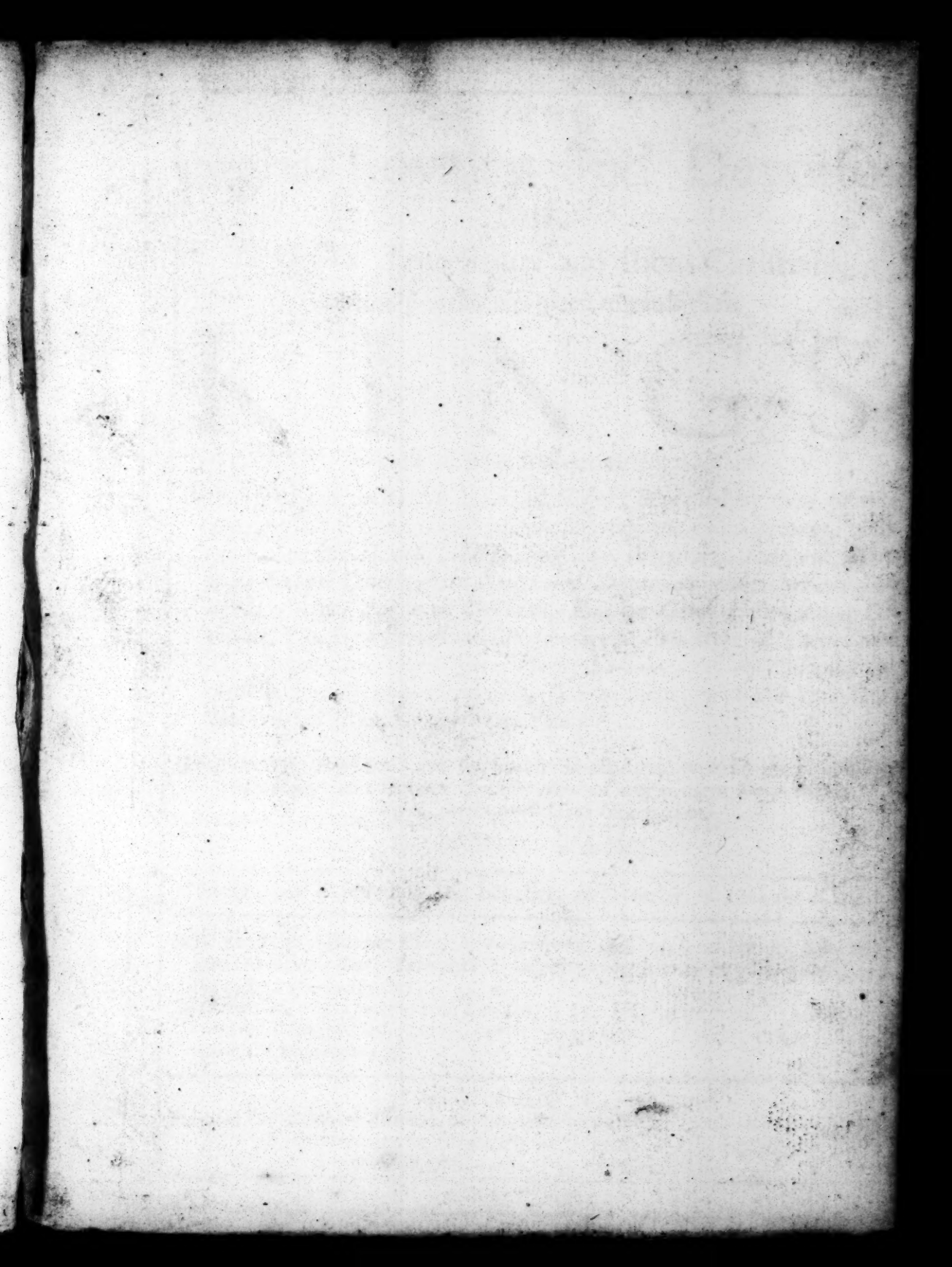












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# THE Signal Loyalty and Devotion

OF  
G O D's True Saints and Pious Christians,  
Especially in this our Island towards their

# K I N G S:

(As also of some Idolatrous Pagans)

Both *before*, and under the *Law* and *Gospel*; expressed by their private and publick *Prayers, Supplications, Intercessions, Thanksgivings*, well-wishes for the *Health, Safety, Long Life, Prosperity, Temporal, Spiritual, Eternal Felicity* of the *Kings and Emperours* under whom they lived, whether *Pagan or Christian, Bad or Good, Heterodox or Orthodox, Papists or Protestants, Persecutors or Protectors* of them: and likewise for their *Royal Issue, Posterity Realms*; and by their dutiful conscientious *Obedience and Subjection* to them; with the true *Reasons* thereof from *Scripture and Policy*.

Evidenced by *Presidents and Testimonies* in all Ages, worthy the *Knowledge, Imitation*, and serious *Consideration* of our present *Degenerated Disloyal, Antimonarchical Generation*.

IN TWO PARTS.

By *William Prynne Esq;* late Benchet, and Reader of *Lincolns-Inne*.

*Psal. 72. 1, 2. Give the King thy Judgments, O Lord, and thy Righteousness unto the King's Son; Then shall he judge thy people with Righteousness, and thy poor with Judgment.*

*Tertulliani Apologia adversus Gentes, c. 32. Hoc agite boni Praesides, ex-torqueere animam Deo supplicansem pro Imperatore. Hoc erit crimen ubi veritas & Dei devotio est.*

L O N D O N,

Printed for *Edward Thomas*, at the *Adam and Eve* in *Little-Britain*. 1680.  
Where you may be furnished with most of this Learned  
Authors Works, and a Printed Catalogue.

THE  
SIGNED Loyalty and Devotion

OF  
THE  
SIGNED Loyalty and Devotion

TO  
THE  
SIGNED Loyalty and Devotion

TO  
THE  
SIGNED Loyalty and Devotion

TO  
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SIGNED Loyalty and Devotion

TWO PARTS

TO  
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SIGNED Loyalty and Devotion

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SIGNED Loyalty and Devotion

TO  
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SIGNED Loyalty and Devotion



*To his most Illustrious over-long Exterminated,  
but now happily Restored Sovereign,*

**CHARLS the SECOND,**

*By the Miraculous Grace of God, and indubitable Hereditary Birthright and Succession, of ENGLAND, SCOTLAND, FRANCE and IRELAND KING, the invincible constant Professor and DEFENDOR of the truly Antient, Catholick and Apostolick FAITH in the midst of manifold Persecutions, Provocations, Solicitations, Temptations, and Fiery Tryals; the Magazin of all Christian and Royal Virtues, and Miracle of Gods preserving and restoring Mercies.*

*Most gracious Sovereign,*

**T***He <sup>a</sup>only potentate, and KING OF KINGS, who <sup>b</sup>removeth Kings, and SETTETH UP KINGS, and ruleth in the KINGDOM OF MEN TO GIVE IT TO WHOMSOEVER HE PLEASETH; having by his own Omnipotent <sup>c</sup>out-stretched arm, and successive Miraculous Providences, unexpectedly cut off, cast down, subverted, dissipated, <sup>d</sup>without hands or*  
A 2 *bloodshed,*

<sup>a</sup> 1 Tim. 6. 15.  
Rev. 19. 16.  
<sup>b</sup> Dan. 2. 21. c.  
4. 25. Job 12.  
19, 20, 21.  
<sup>c</sup> 1 Sam. 2. 8. Psal.  
113. 7, 8.  
<sup>c</sup> Psal. 98. 1.  
Exod. 15. 16.  
Deur. 4. 34.  
<sup>d</sup> Dan. 2. 34. 43.



# The Epistle DEDICATORY.

bloodshed, the most *Execrable, Persidious, Trayterous Murderers* of your Royal Father KING CHARLS the first, of *Glorious Memory*, and *Unjust disinheri- ters and proscribers* of your *Sacred Majesty* out of all your own *Hereditary Kingdoms*, and some forein States by *Violence, War, and inhumane Tyranny*, (en- forcing your Majesty oft to cry out with the Exiled Kingly Prophet; *Wo is me that I am constrained to dwell in Mesech, and so have my habitation among the tents of Kedar &c.*) who by rigorous Edicts debarred your Majesty not only of the *Charitable Relief* of your own *Protestant Subjects*, but likewise of the *Christian Aid*, and *Evangelical Tribute*, (due to all *Pagan as well as Christian Kings*, by divine and common natural Right) of their daily *Supplications, Prayers, and Intercessions* to God, for your *Personal Preservation, and Restitution*, under severest Penalties; imposed many insupportable new *Tasks* of Bondage on all your *Subjects necks*, and worse than *Egyptian Burdens* upon their *galled backs*, for fundry yeares, almost to their Irrecoverable ruine, it pleased this *Sovereign King over all the earth, and God of the Spirits of all flesh*, by strange Miracles of mercy, through the preparatory loyal *Endeavours* of some of your Majesties most inconsiderable faithfull *Sub- jects*, upon the very first Reception and reading of your *Majesties* most gracious *Letters and Declara- tions to the Lords, Commons, City of London, Army, and Navy*; immediately to bow the hearts and spirits of both your *Houses of Parliament*, and all your *Subjects*, (yea of the very *Military Officers, Forces by Land and Sea*, formerly raised & engaged against your *Majesties Cause and Kingship*, ) as the heart of  
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e Psal. 120. 4;  
5, 6.

f 1 Tim. 2. 1;  
2, 3.

g Pl. 46. 7.  
h Num. 16. 22.  
e. 27. 16.

one man, as he <sup>1</sup> bowed the hearts of the men of Judah after rebellious usurping Absoloms death, in the case of exterminated King David) so that they immediately and unanimously voted your Majesties speedy return, dispatched their several Letters, Votes, Messengers, Fleet and Monies to your Majesty, without one dissenting voice; to hasten your Majesties return, and transport you with *honour* and *safety*, to enjoy your KINGLY AUTHORITY and PATRIMONY, contending with a most cordial emulation, who should be *first* and *forwardest*, to bring back and conduct your Majesty (together with your Princely Brothers and Followers) from your long most deplorable *exile*, to your *Royal City and Palace*, with all possible demonstrations of their publike joy, and dutifull Allegiance to your Majesty, and farr greater Magnificence, Solemnity, Triumph, and multitudes of Conductors, than any of your most Victorious Royal Progenitors enjoyed when they returned into *England* from their greatest *Forein Conquests*. And that which crowned this *Miracle of Mercies*, was its *celerity* and *season*, it having both its *inception* and *perfection* within the limits of one Month, and its *completion* on Your Majesties *Birth-day* (May 29.) whereon, as You were first born a *Prince*, You were now *re-born* A MOST GLORIOUS KING, and most magnificently invested in the possession of Your *Royal Throne* at *Whitchall*, in the presence of all your Majesties *Lords, Commons*, and thousands of your *People* there assembled, who with their united Shouts, Prayers, Praises, Acclamations, Benedictions, and Panegyricks congratulated your *Maties Natural and Political Nativity* thereon, both as a Man and Monarch; together with the new *Birth* and *Resurrection* of Your three  
United.

1 Sam. 16. 9.  
10. 10.

# The Epistle DEDICATORY.

United *Kingdoms* and *Churches* of ENGLAND, SCOTLAND and IRELAND, and their respective Dominions, being all raised from their Graves of Death and Misery ( wherein they had for some years space before been interred ) and were new born AS KINGDOMS and Churches too on that joyful day; worthy to be celebrated by them in all succeeding Generations ; and to have this Divine motto engraven thereon : *a The stone which the builders refused is (this day) become the Head of the corner; This is the Lords doing, and it is marvellous in our eyes, THIS IS THE DAY WHICH THE LORD HATH MADE, WEE WILL REJOYCE AND BE GLAD THEREIN.*

*a* Psal. 118. 22,  
23, 24.

*b* Isa 66. 7, 8, 9.

What the elegant Prophet *b* *Isaiah* records of Gods miraculous Mercies towards his Church and people : *Before she travelled, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? WHO HATH SEEN SUCH THINGS? Shall the Earth be made to bring forth in ONE DAY? OR SHALL A NATION BE BORN AT ONCE? For as soon as ZION travelled, she brought forth her children; Was now verified both of your Majesty, and your three whole Kingdoms & Churches. all brought forth and born together in this one DAY. Wherefore, Rejoyce ye with Jerusalem, ( with England ) and be glad with her all ye that love her; rejoyce for joy with her, all ye that mourned for her.*

*c* Bellarmin.  
de Notis Ec-  
cles. c. 14.

*B* shop Jewels  
Def. of the A-  
pology of the  
Ch. of Engl.  
ch 16. Divis. 1  
*D.* John White  
his Way to the  
true Church,  
Seet 42 Di-  
grest. 44.

It hath been the ancient cavill of our *c* *Romish* *Ad- versaries*, against our Reformed Protestant Churches & Religion, that they are false and spurious, because they have no miracles wrought in them: And they have daily upbraided your sacred Majesty & your followers, yea pierced your souls during your Exile among them, with



## The Epistle DEDICATORY.

with this soul-piercing Quære, \* *Where is now the God of the Protestants? He can neither preserve nor restore You to your Crowns and Kingdoms; Unless you renounce your Protestant God, Church, Heresie, & embrace our Roman Catholike God, Church, Religion, there is no hope nor possibility of your restitution, and that only by the Arms of your Catholike Allyes and subjects.* But blessed and for ever magnified be the glorious Name of our great God, who hath now vindicated his own Glorie and Omnipotencie against their reproaches, & wrought so many Miracles in your Maties restitution, to justifie both the Truth of the Protestant Religion, Churches, & your Subjects, that all their || *spurious Miracles and Impositions* wherewith they abuse their over-credulous *Profelytes*, and fraught their Legends even to nauseousnesse, are no more to be compared with them, than a *Glo-worm* to the *Noon-day Sun*: And their God and \* *rock, is not as our God and rock, our Enemies themselves being (now) Judges.*

\* Psal. 43. 10.

|| See, *Surius, Lippomanes, Ribadenira*, in their lives of the Saints.

\* Deut. 32. 31.

Verily, your Majesty with all your Protestant Subjects, after such a stupendious, glorious deliverance from their late usurping *Pharaohs*, worse than *Egyptian Tax-masters*, Burdens and servitude, have just cause to sing aloud to the God of their Salvation, this triumphant song of *Moses*, and the Children of *Israel*, and King *David* after them; a *Who is like unto thee, O Lord, amongst the Gods? who is like unto thee, glorious in holynesse, fearfull in prayes, doing wonders? Thou stretchest out thy right hand, the earth swallowed them; Thou in thy mercy hast led forth thy people, which thou hast redeemed. Sing ye unto the Lord, for he hath triumphed gloriously.* <sup>b</sup> *The King shall joy in thy strength O Lord, and in thy salvation how greatly shall he rejoyce? for thou hast (now) given him his hearts desire, thou hast*

<sup>a</sup> Exod. 15. 11, 12, 13, 21.

<sup>b</sup> Psal. 21. 1, 2, 3 &c.



## The Epistle DEDICATORY.

*hast not with-holden the request of his lips : For thou pre-  
 ventest him with the blessings of goodnesse, thou settest a  
 Crown of pure gold on his head : His glory is great in thy  
 salvation, Honor and Majesty hast thou laid upon him.  
 Thou hast made him most Blessed for ever, thou hast made  
 him exceeding glad with thy Countenance, For the King  
 trusteth in the Lord, and through the mercy of the most  
 High he shall not miscarry. \* Blessed be the Lord God of  
 England from everlasting to everlasting ( for this un-  
 expressible mercy) and let all the people say, Amen;  
 Praise ye the Lord. Yea they all now joyntly  
 and severally apply to your Majestie, the blessing  
 and words of the Queen of Sheba to King Solomon,  
 after she beheld his transcendent Wisdom, Virtues, and  
 Magnificence : (which far exceeded the report there-  
 of, as your Majesties royal wisdom and graces of all  
 kinds much transcend their fame) \* Blessed be the Lord  
 thy God, who delighted in thee, to set thee upon his Throne,  
 to be King for the Lord thy God. Because the Lord thy  
 God lov'd Israel ( England, Scotland and Ireland )  
 TO ESTABLISH THEM FOR EVER, THEREFORE  
 MADE HE THEE KING OVER THEM TO DO JUST-  
 TICE AND JUDGEMENT, yea, to restore them to  
 their pristine Liberty, Peace, Plenty, Traffick, Renown,  
 Prosperity, and make them the happiest of all Sub-  
 jects in the world.*

In the contemplation of which inchoated com-  
 mon Felicity, I humbly presume to dedicate to your  
 Majesty, this now compleated Treatise of, *The Signal  
 Loyalty and Devotion of Gods true Saints and pious  
 Christians in all ages ( and likewise of Pagans ) to  
 their KINGS, both before and under the Law and Gospel,  
 more especially within this your first Christian Realm  
 of Britain, (wherein I have most expatiated) ex-  
 pressed*

\* Psal 106. 48.

\* 2 Chron 9.  
5, 6, 7.

## The Epistle DEDICATORY.

pressed both by their publike and private *Prayers, Supplications, and Intercessions* unto God for their long life, health, safety, victory, prosperity, temporal, spiritual and eternal felicity; and all sorts of blessings both on their Royal Persons, Queens, Progenies, Families, Government, Kingdoms, Armies, Counsels; by their Thanksgivings to God for their advancement to their Royal Thrones, Victories, Successes, Deliverances, Piety, Justice and Gracious reigns over them; by their loyal Acclamations, Salutations, Addresses, Panegyricks, Epistles to them, and their dutiful Subjection and Obedience under them, which I have evidenc'd by *presidents and Testimonies* in all ages, (never formerly collected into one *Manual*) To which I have super-added the antient and modern *Forms* of the Coronations of Christian Emperors, Kings and Queens, (and of some Pagans) with the Ceremonies, Solemnities, Prayers, Collects and Benedictions used at them, especially those relating to England and Scotland, (not hitherto published) as a *President* in, and *Prologue* to your Majesties much-desired and expected *Coronation*.

The first Part of this *Treatise*, I lately Printed, for Your Majesties service, in January last, to inthronc You in the Hearts, cordial *Prayers* and *Supplications* of all Your loyal Subjects; and to prepare the way for Your Majesties speedy *Restoration* to Your Hereditary Crowns and Kingdoms, which (blessed be God) you now actually enjoy, to their unspeakable comfort: of the accomplishment whereof without Armes or Blood, I had such full assurance then and since in my own apprehensions, from the *Observation* of Gods admirable Providences, of Your Majesties Opposites intollerable Extravagances and Infatuations, & of late Your Subjects dutiful Inclinations

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## THE EPISTLE DEDICATORY.

tions tending therunto, through the loyal Endeavour of some Faithfull Friends to your Majestie and your People, that I committed the Second Part of this Treatise, and all that concerns Your Coronation to the Presse, in the beginning of April last; before any visible appearances thereof to the eyes or thoughts of others: And I receive it an extraordinary Blessing and Honour from God and your Majesty, that any of my Paper Arms and Publications (in your Majesties and others apprehensions) have been instrumental to promote this your happy, unbloody, most joyfull Restitution to your Throne and Kingship, mangre all the Engagements, Oaths of Abjurations, to debar your Majestie and all your Royal line for ever from them.

I humbly beleech your Royal Majestie graciously to accept this Unpolish'd work (compiled in the midst of many publike distracting Employments, bring your Highnesses peculiar by all Rights and Circumstances) as a Publick Testimony of my Loyalty to your Majestie, and a lasting Monument of my Thankfullnesse to Almighty God, for hearing my many years constant Prayers, and blessing my impotent Paper Artillery and endeavors for your Majesties long-desired, and now happily accomplished Investiture, not only in your Royal Throne, but like a life in the Hearts, Consciences, publike, private Devotions and Supplications of all your People. Whom this Treatise, seconded with my Healths Sicknesse, (dedicated to your Royal Father many years past) and your Majesties most Pious fresh Proclamation, will instruct and excite most devoutly to pray for your Majesties Health and Happiness in their Churches, Chapels, Families, Closets, rather than heathenishly to prophane, abuse your Sacred Name, in drinking your Majes-



## The Epistle DEDICATORY.

*ties Healt* to the Hazard of their own and their souls to beot, through *Drunkenesse* and *Intemperance* in *Taverns*, *Alhouses*, or at their own or others *Tables*, as well to *Gods* dishonor as your *Majesties*.

In fine, I shall be a daily Orator to the God of your *Majesties* and your *Kingdoms Salvation*, that all the temporal, spiritual, and eternal blessings, comprised in the several *Prayers*, *Collects*, *Benedictions*, *Salutations*, *Acclamations*, and *Passages*, collected in this *Treatise*, for any *Christian Emperors*, *Kings*, and *Princes*, may concenter in, and be abundantly powred forth on your *Majesties Royal Person*, *Family*, *Kingdoms*, *Councils*, *Court*, *Armies*, *Government*, *People*; that so your *Majestie* may be Chronicled to all Posterity (as in truth you really demerit) for the *best*, *devoutest*, *beliest*, *justest*, and most *gratious* of all *Christian Kings* that ever reigned, and your formerly disloyal, degenerated *Subjects*, by your most *righteous Reign*, and pious \* *Royal Example*, henceforth become the most *Loyal*, *Religious*, *Free*, and *Happiest* of all *Subjects* in the *Universe*: Which is and shall be the daily *Prayer* of

\* *Regis ad exemplum totus componitur orbis*  
Claudian.

From my Study  
in *Lincolns Inne*  
*June 5. 1660.*

Your *Majesties* most humble,  
yet *Faithfull* and *Loyal Subject*

*William Prynne.*



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To the Courteous and Ingenious Reader.

**T**He Original occasion of the Collections comprised in this Treatise, with the general causes of its present publication, are at large related in the first six pages; to which I shall accumulate one special motive (more particularly reflecting on my self) *sit*ating me thereunto.

It hath been my portion (as well as the (a) Primitive Christians before me) to be frequently accused, and publickly slandered, as a professed Enemy to the late Kings Person, to Kingly Government, and a justifier, an encourager of REGICIDES, and exciter of Subjects, to lay violent hands upon their Princes sacred persons in some cases.

This calumny was first raised and fixed on me by Dr. Heylin and Bishop Laud, and by their procurements, inserted into the Information exhibited against me by M. Noy (then Kings Atturney) in the Star Chamber, in June 1633. for my *Histrionastix* (licensed by Dr. Buckner Household Chaplain to Archbishop Abbot) and indeavoured to be proved by some wrested inferences, and expressions of Fathers, approved Historians quoted by me in that Book, though I had in expresse terms therein condemned these disloyal Practises & Positions they aspersed me with all, as Jesuitical, treasonable and Rebellious; & disclaimed them in my answer thereunto upon Oath, as never once entering into my loyal heart, being repugnant to the Oaths of Supremacy & Allegiance I had taken both as a

(a) See here, p. 1. 2. and ch. 4. throughout.

(b) *Histrionastix*. p. 825. E. 26. 943. 516. to 520.

a Graduate in the University of Oxford, and Barrester in the Innes of Court; and to the principles of the \* Protestant Religion I professed.

\* See The Homelies against Rebellion, and on Whitson-day, Deus & Rex, 3 Jac. c. 1. 4.

After this I was again scandalized and traduced by some of our Prelates to the late King himself, in the year 1641. out of meer malice, who would needs strain a passage in my Epistle to the High Court of Parliament prefixed to my *Antipathy, &c.* or, *Historical Collection of the EXECRABLE TREASONS, Conspiracies, REBELLIONS, &c.* of our English, British, French, Scottish and Irish Lordly Prelates, against our Kings and Kingdomes, then published, against the very letter and meaning of my words, and the scope of my whole Book, as the King himself then answered mine Accusers upon the reading thereof, rejecting their Accusation as a false and groundlesse calumny.

Upon the publishing of my *Soveraign Power of Parliaments and Kingdomes*, in the year 1643. I was again calumniated in the self same kind, though therein I at large discovered, censured the Treachery and disloyalty of Papiests to their Soveraigns, both in their Doctrines, and Treasonable practices, which they since would charge me with; whereupon I fully and particularly vindicated my self from this accusation afresh, in my Mr. Prynne the Member reconciled to Prynne the Barrester, and other Treatises.

Having sufficiently cleared my innocency against all these reiterated aspersions, coming into the House of Commons, in November, 1648. as a Member, much against my will, I did then in three several extemporary Speeches in the House, upon the Armies presenting their treasonable Declaration from Saint Albans November the 20. demanding the King to be brought



brought to publick Justice, and the Prince and Duke of York to be banished and disinherited, &c. and upon the Kings seizure by the Army, and removal from the Isle of Wight, to bring him to his Trial and Execution, declare my judgement at large against these their Demands & Proceedings, not onely as illegal and seditious, but as TREASONABLE and PERFIDIOUS in the highest degree.

Whereupon on the 4. of December 1648. some implacable Enemies to the King, endeavouring his destruction (highly incensed against me for my zealous loyalty to preserve both his Royal Person and Dignity from their intended violence) falsely and maliciously published and Printed a CHARGE against the King in my name, purposely to defame me, and stop my mouth from speaking my conscience freely in the great debate then on foot, touching the satisfactoriness of the Kings Answer to the Propositions of both Houses, upon the conclusion of the Personal Treaty with him in the Isle of Wight: which false Imposture I meeting with that morning going to the House, did there openly complain against it, as a malicious Forgery, the very stile, frame and expressions in it, evidencing it to be none of mine. After which I particularly disowned it in the \* beginning, and refuted \* Page 27: the whole scope of it, and the Armies Declaration to bring the King to Justice, &c. in the end of my Speech that very day Dec. the 4. 1648. as A MEER destructive, JESUITICAL and POPISH DESIGN, by sundry Arguments from Scripture, Policy and our Laws, the manifold Declarations, Remonstrances of both Houses, and the Army officers themselves, the Oaths of Supremacy, Allegiance, Protestation, Vow, Solemn League, Covenant, and other Topicks: which Speech I soon after published in print at the earnest request of the Members, secured and secluded



ded with me by the *Army*, Dec. 6, and 7. for their *Vote* touching the *Kings Concessions*; all the grounds and Reasons of this *Vote*, and answers to all objections made against it by the *Dissenters* from it, during the whole Debate, being comprised in it. Hereupon this forged *Charge* was branded by all sorts for a meer *spurious Brat*, fit for nothing but the *Fakes*: yet notwithstanding one *William Saunderson* Esquire (a person I never saw nor injured to my knowledge) hath inserted this gross *Imposture* at large into his *Compleat History of the life and Reign of KING CHARLS*, from his *Cradle* to his *grave*, Printed in *London*, 1658. reviving its memory afresh, and fathering it upon me as my *genuine Issue*, p. 1116, 1117. and that with so much confidence, and *reduplicated Positive*, *invektive asseverations*, at least ten years after its *general Disclaimer*, as a most *false* and *malicious Forgery* that some of my friends begin to suspect, and others now believe, report it generally to be *penned* and *published by me*, which all succeeding ages will *undoubtedly* credit for truth, if not now afresh disowned by me in *Print*, & retracted by this *calumniating Historian*: Who having read my former disclaimer and refutation thereof, the very day of its publication in my *Printed Speech*, and finding it by the *style*, *texture* and *close*, to be *collected* by some other *Author*, out of my *Royal Popish Favourite*, and other *Books*, as he pretends therein, purposely to traduce me; hath discovered his *undemerited malice*, as well as his *injudiciousness* & *disingenuity*, in fathering that *Bastard* upon me in such a *confident*, *scurrilous*, *invektive manner* as he hath done: for which I demand publick *reparations* from him, by a *Printed Retraction* and *obliteration* of it, out of his *History*, which it doth much disparage, defile and discredit

*To the Reader.*

dit as well as himself, and the late King, whose life and death he hath recorded to Posterity.

His Readers may observe, that a great part of his *History* is borrowed from Mr. *Clement walker* his *History of Independency*; wherein he finds his & my joint *Protestation*, under both our hands, then published to the world against the Kings impeachment and Trial; together with the joint *Protestation* and *disswasion* of all the secured and secluded Members against it, in their *Vindication*, Jan. 20. 1648. to which I was a subscriber: whereby his malice and want of *ingenuity* herein appear most plainly; but more particularly by this, that himself immediately after this feigned Charge, in the same \* page of his *History* mentions and misrecites my *MEMENTO*, to traduce and abuse me, willingly concealing the *Title, Argument* and scope thereof, which would have convicted him both of *Calumny*, and *Forgery*, in fathering this pretended Charge against the King, upon me, and making me the prime Actor in the Kings Trial and Tragedy, when as the whole House of *Commons* and most then living knew, I was the very first of all others, who *speak*, *writ*, and *protested* publickly against it, as my Printed *Speech* and *Memento*, with other Publications both before and since abundantly evidence.

Page 1117.  
1118.

Let the *Title* and *Argument* of my *Memento* alone, and one Foreigners Testimony of special Note concerning it ( to omit others ) display both the *malice* and *falsity* of this *Historians* calumny. The *Title* of it is, *A brief Memento to the present Unparliamentary Functo*, touching Their present Intentions and Proceedings to depose and execute CHARLES STUART their Lawful King. By William Prynne Esquire, a Member of the House of Commons, and Prisoner under the Armes Tyranny. Jan. 1. 1648. The subject and scope thereof was this, that

that (being debarred by my imprisonment under the Army from speaking to those then sitting in the House) I sent them *ten Reasons* in Print, drawn from our *Laws*, the *Declarations and Remonstrances of Parliament*, the *Oaths of Supremacy, Allegiance, Protestation, Solemn National League and Covenant*, *Scriptures*, the practice of *Gods own people of Israel*, of all *Protestant Realms and Subjects*; the *Relations of the late King to Scotland, Ireland and Foreign Princes*; the *unlawfulness, Treasonableness, and dangerous Consequences* of the *Kings Trial and Execution*, and other *Topicks*, to dissuade them from their intended *Charge and Proceedings* against him, onely to satisfy the *Army-Officers* under whose force they late: Which *ten Reasons*, as they were highly approved by most, and never yet answered by any at home; so they satisfied the *Protestant Ministers, Churches and States* abroad, being translated into several Languages. Among others, \* *Samuel Bochartus* (one of the eminentest and learnedest Protestant Divines in France) in his Latin Epistle to Dr. Morley (one of the Kings Chaplains) Printed *Parisiis* 1650. sect. 3. *De jure & potestate Regum* p. 145. having proved the unlawfulness of the *Trial, Proceedings, Sentence and Execution* of the King, by *Scripture, Fathers*, and other *Authorities*, and manifested the *English Presbyterian Ministers, and Members* professed opposition against and dislike thereof, subjoins, *Ex hoc numero PRYNNIUS, vir multis nominibus insignis & PARLIAMENTI DELEGATORUM UNUS, de carcere in quo cum pluribus aliis detenebatur, Libellum composuit Parlamento oblatum, (to wit my Remonstrance) in quo decem rationibus, eisque validissimis, contendit, eos rem illicitam attentari, (in impeaching and proceeding capitally against the King) reciting the heads of my ten Reasons; then concluding,*

Hæc

\* See my Plea for the Lords and House of Peers, p. 461. 462.



*Hæc ille, & multo plura: Scriptor mire nervosus, cuius verba sunt stimuli & clavi in altum defixi.* Therefore that Mr. Saunderson should brand me for my *Memento*, imprisonment by the Army, and forcible seclusion from the House, and make it a *Divine Judgement* inflicted on me for this forged charge against the King; though this *Memento* was written professedly against the Kings charge, trial and Execution, as UNLAWFUL and UNCHRISTIAN, as *Bohartus*, a Foreiner, thus signally attests, must be the extremity of malice, and calumny, subjecting him to his own friends, Mr. James Howells censure, in his *Epistle* to him prefixed to this History, That A FALSE ERRONEOUS CHRONOLOGER, is one of the WORST MEMBERS that can be in a COMMONWEALTH, and INDEED OF MANKIND IN GENERAL; for he wrongs, the time past, the time present, and the time to come: as he hath done, by fathering this Charge upon me, and his misrelation of my Censure too, p. 218, 219. after it was nulled by both Houses of Parliaments unanimous Vote, as \* Causelesse and Illegal; All which I pray God to give him grace to repent and retract.

Having thus vindicated my Innocency from his false calumnies, I shall onely recommend the consideration of the duties pressed in this Treatise, to the daily practice of every Reader, of what party soever, in these divided factious times.

Art thou a professed Enemy to the exiled King and Royal Family, conceiving them to be Enemies or opposites unto thee, thy Interest, or party; or such who probably may prove enemies or persecutors to thee and them, if restored to their Rights and Powers: then pray for them under this Notion, according to Christs own precepts and example, Mat. 5. 43. to 48. Luke 6. 27.

\*A new discovery of the Prelates rancour, p. 141. 142. &c.



c. 23. 34. Acts 7. 62. Rom. 12. 20, 21. the Presidents of the Primitive Christians here ch. 4. and in the Liturgie of our Church, That it would please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts. And the Collect on Saint Stephens day, Grant us O Lord, to learn to love our enemies, by the example of thy Martyr Saint Stephen, who prayed for his Persecutors. Dost thou repute them persons of little or no real affection to the Protestant Religion, and the sincere Professors thereof (as Nedham represents them;) or as bad as Turks, Pagans or Infidels, and some (I hear) esteem them, because themselves are such, yet since thou art commanded by God to make supplications, prayers, and intercessions for ALL MEN, yea, for the very worst of Turks, Jews, Idolaters, Pagans, Infidels, as our Church doth on Good Fryday, that they may be converted, Reformed, saved & becom Members of, or Nursing-Fathers to the Church; (if Kings) let them have as large a share in thy prayers, as any of these have or ought to have by Gods Command. And if thou esteem them as thy lawful Hereditary Kings Princes, Superiors, professing the true Reformed Religion, and Members of the true visible Church of Christ, let them enjoy thy dai'y fervent prayers, intercessions, supplications and thanksgivings to God for them, especially when they need them most, during their exiled, afflicted and distressed condition, amidst Papists, and seducers: and let me have a share in thy devotions for a blessing on this Treatise, and me.

\* Interest will not lie.

\* Collect. 3.

Lincolns Inne Jan. 30. 1639.

William Prynne.  
The



# The Signal Loyalty and Devotion of Gods true *Saints* and *Pious Chri-* *stians* towards their **KINGS**, in all ages, &c.

**W**Hat was once the false malicious Calumny, cast by \* *Pagan Idolaters* upon the Primitive Professors of Christianity, living under persecuting Heathen Emperors, to exasperate their fury against them, as the worst of Traytors, and publike Enemies, unworthy to live within their Dominions; That they did neither pray, nor offer sacrifices publicly to the Gods for their health and safety, nor celebrate their solemnities with that outward pomp and ostentation as others did; is of late years become the just Accusation, and Reasonable Impeachment of many degenerate *Saints*, and Apostate Christians within our Realms: who have not only totally discontinued, but finally abandoned, prohibited under pain of High Treason, all publike (if not private) Solemn Prayers, Supplications, Intercessions and Thanksgivings, not for persecuting, Pagan, or Popish Emperors, Princes, but even for their own

\* Tertullian  
Apologeticus,  
c. 30. to 38.  
Athenagoras  
Apologia pro  
Christianis.

undoubted Hereditarie Protestant Kings and their Royal Posterity, in direct contradiction to Gods own Evangelical precepts, 1 Tim. 2. 1, 2, 3. Rom. 13. 1, to 9. Mat. 22. 21. Mar. 12. 17. And not only falsified that excellent large Apology which Tertullian made for the transcendent Loyalty of the Christians in his age towards their persecuting Pagan Emperors, by their publike and private Zealous Prayers and Petitions to God on their behalfs, and freedom from the least Conspiracies, rebellions, attempts against their Persons, Crowns or Dignities, of which none but those who were not Christians, & gave Christians the name of publike Enemies were then guilty; but quite inverted this elegant passage of his, and translated it both from the Pagan and antichristian Romans, on those who pretend themselves the most transcendent Christians. \* “Unde Cascii, & Nigri & Albini ? “Unde qui inter duos lauros obfident Casarem ? Unde “qui faucibus ejus exprimendis palestricam exercent ? Unde “qui armati palatium irrumpunt omnibus Stephanis “atque Parthenis audaciores ? de Romanis ni fallor, id “est de non Christianis. Atque adeo omnes illi sub ipsa “usque impietatis eruptione et sacra faciebant pro salute “Imperatoris, et genium ejus dejerabant, alii soris, alii “intus. Et utique publicorum hostium nomen Christianis “dabant. Sed et qui nunc scelestarum partium socii aut “plausores quotidie revelantur, post vindemiam parricidarum racematio superstes, quam recentissimis et ramossissimis laureis postes praestruebant ? Quam elatissimis, “& clarissimis lucernis vestibula enubilabant ? quam cultissimis et superbissimis thoris forum sibi dividebant, non “ut gaudia publica celebrarent, sed ut vota propria sanepiscerent, et in aliena solennitate exemplum atque “imaginem spei suae inaugurarent, nomen Principis in corde imitantes. &c. And that which is most detestable, the generality both of our people and Ministers under our Republican Tyrants, have not only wholly laid aside all publike and private Prayers for their own and other Christian Protestant Kings, against Gods positive precepts, and the practice of Christians, Saints in all former ages, Churches; but

\* see Beatus  
Rhenanus, &  
la Cerda on  
the place.



but some Ministers in their very Sermons themselves have (out of base carnal fear of men, and unchristian compliance with our late Usurpers) not dared to read or mention the word *King*, or *Kings* in the very Texts of Scripture which they have quoted, but skipped over it as dangerous or superfluous, for fear of incurring the guilt of high treason, or displeasure of some formidable new *Grandeess*: Whereof I shall relate one memorable instance in perpetuum rei infamiam, the principal occasion of these Collections.

When I was removed by John Bradshaw's and his *Whitehall Associates* Order from my close imprisonment at *Taunton* to *Pendennis Castle* in *Cornwall*, without any cause, examination, hearing, and conducted thitherwards by several Troops, on the first Lords day in *July 1651*. resting at *Lanceston* in *Cornwall*, I repaired to the Church there (with 6. Troopers of Major *Blackmores* troop who conducted me) in the morning; where the Minister of the Town, \* Mr. *Hull*, an antient man (formerly in *New England*) preaching upon the 1 Pet. 2. 8. *A stone of stumbling and a rock of offence*; handled the Common place of Scandals, raising this Proposition from the words: *That it is the duty of all Christians to be very carefull to avoyd scandals.* In the prosecution whereof he prescribed certain rules, how Christians might avoyd and prevent scandals: the first whereof was, *cheerfully to submit to all Lawful Powers and Governours under whom they lived*: Particularly prescribed by the Apostle Peter in the 12, 13, 14 verses, which he read thus. *Have your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation: Submit your selves (therefore) to every ordinance of man for the Lords sake; unto Governours, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well; for so is the will of God; that with well doing ye may put to silence the ignorance of foolish men, &c.* Omitting the very first and principal clause in the Text, which he durst or would not read: *Whether it be to the King, as Supreme; and the disjunctive Or, (unto Governours:)* which not

\* A great Republican at first; afterward a greater Protectorian, christning one of his Sons by the name of Cromwel Hull.



not only mangled, but marred the words and sence of the place. After which he immediately added, *that the self-same rule was prescribed by the Apostle Paul, 1 Tim. 2. 1, 2, 3.* which he thus read & maimed as he did the former text. *I will therefore that first of all, supplications, prayers, intercessions and thanksgivings be made for all men; skipping over the principal words ( For Kings, and ) reading only the next words, All that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty, for that is good and acceptable in the sight of God our Saviour.* Which double omission and preterition of these two chief clauses in both these quotations one after another, in this very Doctrine, to avoyd scandals, did so much scandalize me, that I presently said to the Soldiers sitting in the same seat with me; *This old temporizing unworthy Minister in mangling and perverting both these Texts one after another in this strange manner, by omitting and not reading the principal clauses in them, in the very Pulpit and presence of God himself, and directions to his Auditors, hath given me greater scandal and juster offence, than any Minister I ever yet heard preach in all my life, not only by imitating, but exceeding the very Devil himself when he tempted our Saviour: For he when he tempted Christ to cast himself down from the pinnacle of the Temple: Mat. 4. 6. cited only one Text to induce him to it, omitting the last words thereof. Ps. 91. 11, 12. For it is written, he shall give his Angels charge over thee; passing over this material clause, to keep thee in all thy wayes; and reciting only the subsequent words; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Wherein the Devil acted his own part only both as a Tempter, Lier, Prevaricator, and that in private. But this old Minister (if he deserve the Title) alleged two several Texts one after another publikely to the whole Congregation in the very Pulpit, as the Embassador of Christ himself, both which he mangled and prevaricated in the prime Clauses which he omitted: wherein he neither acted the part, nor discharged the duty of a faithfull Minister, but Devil, or diabolical Prevaricator; fearing, pleasing those Anti-royallists in present power, and those who*  
*could*

could but kill the body, more than God himself, who could cast his soul and body into hell, and had under severest penalties enjoyned all men, but Ministers more especially, Deut. 4. 2. & c. 12. 32. not to diminish ought from the word which he hath commanded them: Not to turn from it either to the right hand or to the left, Josh. 1. 7. For, if any man shall take away from the words of this Book, God shall take away his part out of the Book of life, and out of the holy City, and from the things that are written in this Book, Rev. 22. 19. All which texts this timorous wretched Minister regarded not at all, dreading the Menaces, Commands, Power of our Republican Grandees, more than the Threats, Precepts, and Omnipotency of God himself. Whereupon the Soldiers confessed to me, That it was very ill done of the Minister thus to mangle Scripture, and that they were as much offended with him for it as myself. Upon further discourse hereof after Sermon, I told the Troopers, They might now discern the sad effects of abolishing our Kings and Kingship, and how formidable our new Republican Grandees who succeeded them, were already become, not only to the Common people, but also to Ministers of the Gospell, that some at such a great distance from them as Lancaster, dreaded them more than God himself, and that in the very Pulpit and House of God, not daring to read the word KING, or KINGS, in the very Texts they quoted, for fear of incurring High Treason, against the new more than Kingly Governors, and Legifers at Whitehall and Westminster; who to prevent this mischief, might do well, to make an Additional Knack to those Knacks they had formerly published against Kings, and Kingship, and the Inagement against them, that the words KING and KINGS should be expunged out of these two Texts of 1 Pet. 2. 13, 17. 1 Tim. 2. 2. and all other Texts of the Old and New Testament, in all Bibles to be henceforth printed or read within their New Commonwealth; and all old Bibles prohibited, lest Ministers or people should incur the guilt of High Treason, by reading, or obeying these Scriptures to the prejudice of their Republike: and if others were afraid to move it, I would in my next Letters to their President John Bradshaw and his Associates at Whitehall, acquaint them with

with this passage, and hint thus much to them. Which I did accordingly when I came to Pendennis Castle.

Upon this and other occasions, I made a Collection of such Scriptures and Antiquities in all ages, both before, and under the Law and Gospel, as most clearly evidenced both the practice and duty of the Saints, Churches and People of God (and of Pagans too) in making publike and private prayers for the lives, healths, Prosperity of their Kings, Emperors, and their royal Posterities, whether they were Good or Bad, Christian or Pagan, Orthodox or Heterodox, Protectors or Persecutors of Christianity and the professors of it. Which being a Subject not particularly treated of at large by any Writers I have seen or heard of, very seasonable, usefull to inform the ignorance, and reform the neglect thereof in this Apostate age, wherein this Christian duty hath been so long neglected, decryed, prohibited in all our three Kingdoms; I thought it not only convenient, but necessary to make them publicke, and communicate them to posterity, for the glory of God, the Honor of Religion, and the benefit of all Christian Kings, Emperors, Princes throughout the world.

In the Marshalling of these Collections, I shall observe a meer Chronological Method, as most usefull and perspicuous, digesting all *Presidents* and *Proofs* pertinent to this Subject into distinct Chapters, beginning with those that are most antient.



## CHAP. I.

THE first Presidents I meet with of *Prayers made to God for Kings*, are such as are recorded in Scripture, before the Law was given in Mount Sinai, or any King instituted.



stituted by God among his own people of Israel, of which there are 3. remarkable Instances, seldom taken notice of, which I shall recite, explicate and apply in order as I find them.

The 1. is that of *Abraham*, \* the Father of all faithfull be- \* Rom. 4. 11  
lievers, thus registred to posterity, *Gen. 20. Abraham* and his 12, 16, 17.  
wife *Sarah* sojourning at *Gerar*, *Abimelech* King of *Gerar*  
sent and took *Sarah*: but God came to him by night in a  
dream, and said, *Thou art but a dead man, for the woman thou*  
*hast taken, for she is married to an husband*: And God said un-  
to him in a dream, v. 7. *Now therefore restore the man his wife,*  
*for he is a Prophet, and he shall pray for thee, and thou*  
*shalt live: and if thou restore her not, know thou, that thou*  
*shalt surely die, thou and all that are thine.* Therefore *Abi-*  
*melech* rose early in the morning, and called *Abraham*, and  
after some expostulations with him, restored him his wife,  
and gave him sheep and oxen, men servants and women servants;  
prosering him to dwell in the land where he pleased. So *Abra-*  
*ham* prayed unto God, and God healed *Abimelech* and his  
wife, and his maid-servants, and they bare children; for  
the Lord had fast closed up all the wombs of the house of *Abi-*  
*melech*, because of *Sarah* *Abrahams* wife. 17, 18.

In which History there are 6. observable particulars  
worthy our consideration: 1. That those who are but  
meer sojourners under Kings in any part of their king-  
doms, though not their natural born subjects (as *Abraham*  
was here at *Gerar* under K. *Abimelech*)\* owe local allegiance \* See Cooks  
to them, and are bound to pray unto God for their health, 7 Rep. Calvins  
life, prosperity, especially upon extraordinary occasi- case, f. 6, 7.  
ons, as *Abraham* did here; Therefore a multo fortiori, their 1 Instit. f. 68 b  
own natural Subjects and Lieges, are much more obliged Spelmanni  
thereunto by the bond of duty, loyalty, and Laws of God Glossarium,  
and Nature. 2ly. That *Abraham*, the Father of all the Tit. Fidelitas,  
faithfull, is the very first president recorded in sacred writ, & Ligantia.  
or other History, who prayed for the person and family of  
the King under whom he lived and sojourned: that so  
|| his example might be obligatory and presidential to all other  
faithful people, servants and saints of God in all ages and places, 7. 4, 10 10.

as well Gentiles as Jewes, who ought to follow his steps herein. 3ly. That he thus prayed for *Abimelech* and his family, though (as most conceive) a heathen idolatrous King, and no worshipper of the true God; as *Abrahams* words to *Abimelech* v. 11. (*Because I thought, surely the fear of God is not in this place, and they will slay me for my wives sake,* and Gen. 21. 32, 34.) import. Therefore the Saints and people of God, ought to pray to God for their Kings and their Families, though Pagans, Infidels, Papists, Hereticks, much more then when they are worshippers, professors of the true God and Religion; yea Christians and Patrons of the Gospel of Jesus Christ. 4ly. That *Abraham* here prayed for *Abimelech*, his wife, family, not of his own voluntary accord, but by special direction and command from God: Therefore prayer for Kings, & their families, is no human, arbitrary invention, action, which may be omitted or performed at mens pleasure; but a divine institution, precept, duty, which must be constantly performed out of conscience, in obedience to Gods command. 5ly. That this prayer of *Abraham* was not confined only to King *Abimelechs* own person, but extended to his wife, maid-servants, and posterity; and was principally, that God would open their wombs, which he had fast closed, that they might bear children; which they bare after *Abraham* prayed for them unto God, v. 17, 18. that so there might be an hereditary succession of his children after him in the kingdom. Therefore Subjects (especially in hereditary kingdoms) are obliged not only to pray for their Kings own persons, but also for their Queens, families, the multiplication and continuance of their royal posterity, to sway the scepter, and succeed them in the throne; even by this original president of *Abrahams* prayer. Which compared with *Abrahams* Oath and Covenant to *Abimelech*, who swore unto him by God; That he would not lie unto, nor deal falsely with *Abimelech*, nor with his Son, nor with his Sons Son; but according to the kindness he had done unto *Abraham*, that he should do unto him, and to the land wherein he had sojourned, Gen. 21, 22, 23, 24, 27, 31, 32. is a most pregnant argument not only of

of the lawfulness of Subjects Oaths of Fealty, Homage, Allegiance and Supremacy to their Kings, their heirs and successors, but likewise of the antiquity, and inviolable obligation of such Oathes, which ought to be conscientiously observed without lying, falshood, or the least violation, by all who swear them, in the sacred name of the true everlasting God. 6ly. That all Subjects are then most principally obliged to pray for their Kings and their families, when they lie under any judgements or afflictions of God for their sins, because then they most need their prayers, as a special means prescribed by God to remove his judgements, restore his favour, blessings to them, preserve, lengthen their lives, and make them fruitfull in posterity.

The 2. President I shall insist on is this, related Gen. 47. 7, 10. *And Joseph brought in Jacob his Father (after his coming down into Egypt) and set him before Pharaoh, and Jacob blessed Pharaoh, so soon as hee came before him: After some discourse between them, at his departure from him, it is recorded again: And Joseph blessed Pharaoh (the second time) and went out from before Pharaoh.* Now this his double blessing of Pharaoh, both at his coming in to, and departing from him, was nothing else, but a double prayer to God to bestow all kinds of blessings on King Pharaoh, and his posterity; as is evident by Gen. 24. 60. c. 27. 1, to 41. c. 28. 1, 3, 4. c. 48. 8. to the end, and ch. 49. 1, to 29. compared with this Text.

From whence it is remarkable, 1. That as Abraham the Father of the faithfull, was the first; so Jacob his Grandson, the father of the 12. Patriarks, was the 2d. person recorded in sacred Story, who prayed for and blessed the King in whose kingdom he resided; whose example is very presidential for all others, and worthy their imitation. 2ly. That Jacob was no natural born Subject to Pharaoh, but only a stranger and sojourner in Egypt; yet he thus blessed and prayed for him: Therefore his and all other Kings genuine Subjects, were much more obliged by duty and allegiance to pray for and blesse them. 3ly. That he thus prayed for and blessed him twice, at his first access



to, and recesso from his presence; which should instruct all loyal Saints and Christian Subjects frequently to blesse and pray for their Kings and Princes, both in their accesses to, and recesses from them, and upon all other just occasions, as well in private as publike. 4ly. That he thus blessed and prayed for Pharaoh though a Pagan King, *under whom and his Successors he and his posterity were assured, they should be made bond-men, and sorely oppressed for 400. years, till God should rescue and bring them out of Ægypt by a strong band,* Gen. 15. 13, 14, 15, 16. Exod. 12. 40. 41. Acts 7. 6. 7. To teach us, that all loyal Subjects, Saints, Christians ought to blesse, pray for, not only their godly, christian, orthodox, Religious Kings, who protect, preserve them in their Religion, Laws, Liberties; but even for their Pagan, Heretical Kings, and such who afflict, oppress, persecute them; and not to curse, depose, murder, destroy, or rebell against them, Mat. 5. 43, 44, 45. Luke 6. 27, 28, 29. c. 23, 24. Acts 8. 60. Rom. 13. 1, 2, 3. c. 12. 19, 20, 21. 1 Tim. 2. 1, 2, 3. 1 Pet. 2. 18, to 25. contrary to the practice, tenents of the Saints, subjects of this degenerate, apostate, treacherous, and perfidious age. 5ly. That one part of Gods and mens blessing of Kings, is, that they may have a numerow, continuing progeny, permanent House, and royal issue to succeed them in the throne, and reign over their Nations and Kingdoms, in happinesse, peace, safety, prosperity for many generations, Gen. 17. 5, 6, 7. 16. 2 Sam. 7. 10. to the end 2 Chron. 6. 4, to 18. 1 Kings 8. 18, to 27. c. 11. 36, 37, 38. 2 Kings 10. 31. Ps. 132. 11, 12. compared with Plal. 128. 3, 4, 5, 6. Gen. 24. 60. Which no doubt was one chief part of Jacobs blessing of and prayer for King Pharaoh; being one principle branch of the blessings he bestowed on and wished to his own Sons and Grandsons, when he blessed them before his death, Gen. 48. 15, 16, 19, 23. c. 49. 10. 22, 25, 28. Whence it inevitably followes, that it is the propriety, duty of all loyal, pious Saint, Christians, people, cordially to pray for and desire God to blesse their Kings with a numerous permanent royal issue and posterity to succeed them in their royal thrones, and reign over them  
with

with all peace, safety, felicity; not to disinherit, banish, abjure, extirpate their posterities, and deprive them of their hereditary Crowns; which some now deem their Saintship, piety, honour, felicity to accomplish.

The 3d. are the several prayers and supplications that Moses made for King Pharaoh, the grand oppressor, enthraller, afflicter of the Israelites, (*when \* God sent him to rescue them from their intollerable bondage under him and his Officers*) to remove those very plagues which God himself inflicted on Pharaoh and his Egyptians, thereby to deliver them from their vassallage and bring them out thence to the promised Land: thus recorded by Moses himself, *Exod. 8.*

\* *Exod. 1. 6,*  
*to the end. c.*  
*2. 23, 24, 25.*  
*c. 3. 7, 8, 9,*  
*10. Acts 7. 18*  
*to 35.*

*8. to 14. When the frogs came up and covered the land of Egypt; then Pharaoh called for Moses and Aaron, and said, Intreat the Lord that he may take away the frogs from me and from my people, and I will let the people go, that they may do sacrifice to the Lord. And Moses said to Pharaoh, Glory over me; against when shall I intreat for thee and for thy servants, and for thy people, to destroy the frogs from thee, and thy houses, that they may remain in the river only? And he said, to morrow. And Moses said, be it according to thy word, that thou mayst know that there is none like unto the Lord our God: and the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people, they shall remain in the River only. And Moses and Aaron went out from Pharaoh. And Moses cryed unto the Lord because of the frogs which he had brought against Pharaoh: And the Lord did according to the word of Moses, and the frogs dyed out of the Houses, out of the Villages, and out of the Field, v. 29, 30, 31. Moses intreated the Lord, that the swarms of frogs he sent might depart from Pharaoh, from his servants, and from his Pople. And the Lord did according to the word of Moses, and he removed the frogs at Pharaohs request, there remained not one. After this Moses intreated the Lord to remove the mighty Thunder and Hail he had sent, spreading abroad his hands unto the Lord in prayer for that end, and they ceased, *Exod. 9. 28, 29, 33.* The like he did at his Intreaty, to remove the plague of Locusts, *Exod. 10 7, 18, 19.**

From

e Exod. 18. c. From these, Presidents and practice of Moses, I shall deduce these gemine seasonable Observations. 1. That (e) Moses being born in Egypt, and bred up in Pharaohs Court, was rather a Native subject to King Pharaoh, than a mere Sojourner and Foreiner, as Abraham and Jacob were to Abimelech and Pharaoh; (though he had been absent thence about forty years;) it thence follows from the premises, That Subjects as well as Sojourners, are bound by duty and allegiance to pray for their Kings and people. 2ly. Moses was enforced to (f) fly out of Egypt to save his life, because Pharaoh sought to slay him for killing an Egyptian, who smote and oppressed an Hebrew, one of his Brethren: and this Pharaoh to whom God sent him, and for whom he thus prayed four times after each other, was not only a Pagan-Idolater, but in all probability the Kings Son, or Grand-son, who sought to slay him, Egypt being an hereditary Kingdom, as Isay 19. 11. and all Historians record. Yea both these Pharaohs, with two or more of their Ancestors, and their Officers, did (g) extraordinarily oppress the Israelites, causing all their Male-children they could meet with to be drowned in the River, but such as the Midwives preserved against their commands, afflicting them by their Task-masters, heavy burdens, rigorous service, and hard bondage, which made their lives bitter, and caused them to sigh, groan, and cry unto the Lord by reason of the bondage, who thereupon heard their cry, and saw their oppression, and remembered his Covenant made with Abraham, Isaac, and Jacob, to rescue them from their Thralldom. yet notwithstanding Moses prayed four times to remove the Plagues God had inflicted on Pharaoh, his Servants and people; and no waies endeavoured to deprive, or disinherit them either of their Lives, Crowns, or Succession, though (h) a chosen Servant, Man, and Saint of God; (i) commissioned, and sent by God himself to deliver the Israelites from their bondage under Pharaoh, and bring them out of Egypt. Whence I shall irresistably infer, That the eminentest chosen Saints, Men and Servants of God, yea all other loyal Subjects ought cheerfully to obey and pray for, not only their Pagan, Idolatrous, but persecuting and oppressing

2. 1. to 16. Acts  
7. 20. to 32.  
Hebr. 11. 23,  
24, 25.

f Exod. 1. 11,  
to 16. Acts 7.  
24, to 30.

g Exod 1. 8,  
to 22. c. 2. 1,  
to 23. c. 3. 6,  
to 11. Acts 7.  
18, to 35. Ps.  
105. 25.

h Numb. 12.  
7. Ps. 90. 1.  
Ps. 106. 23.  
i Exod. 3. &  
4, to c. 15  
Acts 7. 30, to  
37. Ps. 105. 26,  
to 30.



oppressing Kings, and their royal Posterity; and though they may use all lawfull means to deliver themselves and fellow-subjects from their unjust tyranny, bondage, oppressions; yet they neither lawfully can, nor ought forcibly to dethrone, disinherit them, or their Posterities of their Crowns, nor rebel against, or deprive them of their lives by tumultuous Insurrections, Assassinations, and High Courts of Justice. 3ly. That Godly persecuted, oppressed Subjects, may and ought to pray for the removal of those Judgements which God himself inflicts upon their oppressive, persecuting Kings, their Servants, People, successively one after another, for those persecutions, tyrannies, oppressions, under which they groan and cry, of purpose to bring them to repentance, and deliver them from their bondage, pressures, vexations under them; as *Moses* did in this case of *Pharaoh*, his Officers and the Egyptians for the removal of 4 grievous Plagues inflicted upon them one after another by God himself, and *Moses* and *Aaron* as his Instruments.

Mat. 5. 43,  
44, 45. See  
page i.

Thus much concerning these most memorable, ancient Presidents, before the Law and Kings of *Israel*, which none have hitherto pressed or insisted on in this kind, to my knowledge, as I have done.



## CHAP. II.

I Shall in the next place proceed to Presidents of Gods Servants and people under the Law, from the first erection of the *Israelites* into a kingdom, till our Saviours Nativity, intermixed with some examples of this kind in Pagan Idolators within that circle of time.

The first Prayer and President of this nature recorded in sacred Story, by Gods own Spirit, is that which was  
used

1 Sam. 8. 22.  
c. 9. 16, 17. c  
12. 12, 13. c.  
15. 1. 19. Jo-  
sephus Antiq.  
Judaic. 1.  
6. c. 5, 6, 7.

used at the anointing and inauguration of Saul, the very first King, \* elected, ordained by God himself over his own people of Israel: when Saul being chosen by lot, and fetched from among the stuff where he had hid himself, 1 Sam. 11. 23, 24. The Prophet Samuel said to all the people, See yee him whom the Lord hath chosen, that there is none like him among all the people: And all the people thereupon shouted, and said, God save the King, or Let the King live, as the Hebrew Phrase renders it: which no doubt they oft times repeated, according to the usual practice at all Kings inaugurations and coronations ever since; which probably they learned from the custom of other Nations round about them, who had Kings and kingly Government before them, as the 1 Sam. 8. 5, 19, 20. *Make us a King to judge us like all the Nations; Nay, but we will have a King over us, that we also may be like all the Nations; compared with Deut. 17. 19. And shall say, I will set a King over me like as all the Nations that are about me; more than intimate.* Now these words, \* *Vivat Rex, Let the King live, or God save the King,*, are not only a most royal, loyal Salutation and Acclamation of all the People, as directed to King Sauls person, and inauguration; but a direct Prayer unto God for his long life, happiness, and prosperous Reigu over them as their King, as the words themselves, and the use of them in succeeding Ages import; compared with Psal. 72. 15. Ps. 21. 4, 5. Ps. 34. 12. Ps. 61. 6, 7. Gen. 17. 18. Not long after, when Saul had totally routed Nahash the Ammonite and his great Army, and rescued Jabez Gilead from them which they had encamped against, 1 Sam. 11. 11. thereupon after this Salvation which the Lord had wrought by him for Israel, v. 14, 15. Samuel said to the people, *Come and let us go up to Gilgal and renew the kingdom there: and all the people went to Gilgal, and there they made Saul King before the Lord: and there they sacrificed Sacrifices of Peace offerings before the Lord, and there Saul and the men of Israel rejoiced greatly.* Which words imply, that both Samuel and the people by making Saul King the second time before the Lord, and offering Peace-

Offerings

\* Josephus  
Antiq Judaic.  
1. 6. c. 5. 6.

ffering, and rejoycing greatly before the Lord, did make special Prayers and Thanksgivings unto God for his life, prosperity, and victorious succels over his and their Enemies, according to the subsequent Gospel-text grounded on this Prefident, 1 Tim. 2. 1, 2. And Samuels subsequent words to the people at this meeting, ch. 12. 13, 14, 23, 25. *Now therefore behold the King whom ye have chosen, and whom ye have desired, and behold the Lord hath set a King over you: if you will fear the Lord, and serve him, and obey his Voÿce, and not rebel against the Commandement of the Lord, then shall both ye, and also the King that reigneth over you, continue following the Lord your God; But if ye shall still do wickedly, ye shall be destroyed, both you and your King. Moreover as for me, God forbid that I should sin against the Lord, in ceasing to pray for you: compared with the 1 Sam. 15. 35. where it is recorded, that after Gods rejection of Saul, and repenting he had made him King, for disobeying his command in sparing Agag, and the best of the Amalekites spoyles; Nevertheless Samuel mourned for Saul, and ch. 16. v. 1. And the Lord said to Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from being King over Israel? All these do clearly evidencē, that Samuel the Prophet, and no doubt all other his loyal pious Subjects, Priests and Levites did constantly make Prayers, Supplications, and Intercessions to God for Saul, and bewail and moan for his Sins, even after God had rejected him, much more then did they perform this Duty before Gods rejection during all his Reign, as well as at his inauguration.*

The next King over Gods people by divine election, and designation was David, in whose House, Seed, and Royal Progeny God established the hereditary succession of the Crown and kingdom, both by his Promise, Covenant and Oath, 2 Sam. 7. 10, to the end. 1 Chron. 28. 4, to 10, 1 Kings 18. 25, 26. 2 Chron. 7. 17, 18. c. 23. 3. Ps. 89. 3, 4, 28, 29. Ps. 132. 11, 12, 13, 14. Jer. 33. 20, 21. What particular Prayers and Acclamations were made at his Instalment in the Royal Throne over the Tribes of Israel, I find not recorded in Scripture or Josephus: only I read in general,



ral, 2 Sam. 5. 3. *All the Tribes of Israel came to David to Hebron, and King David made a League with them in Hebron before the Lord, and they anointed David King over Israel; no doubt with many Prayers to God for his life and prosperous Reign, and reiterated shouts, Let the King live, as at Sauls precedent, and Solomons and other kings subsequent inaugurations, though omitted for brevity in sacred History. During Davids Reign, I shall observe several particulars pertinent to my purpose.*

1. *Davids Soul-ravishing Prayer and Thanksgiving made to God himself upon Gods message, and promise to him by Nathan the Prophet, to set up his Seed after him, and to establish his House, Kingdom, and Throne for ever, recorded at large, 2 Sam 7. In which Prayer David used these expressions amongst other, v. 25. &c. And now O Lord God, the word that thou hast spoken concerning thy Servant, and concerning his House, establish it for ever, and do as thou hast said: And let thy name be magnified for ever, saying, The Lord of Hosts is the God over Israel, and let the House of thy Servant David be established before thee, &c. And now O Lord God thou art that God, and thy words be true, and thou hast promised this goodnesse unto thy Servant; therefore now let it please thee to bless the House of thy Servant, that it may continue for ever before thee; for thou O Lord hast spoken it, and with thy Blessing let the House of thy Servant be blessed for ever. Here we have David the first hereditary king over Gods people, upon the first tidings of Gods promise to settle the Inheritance and Succession of the kingdom of Israel in his House and seed for ever; making a most zealous, fervent pathetical Thanksgiving and Prayer to God for the accomplishment of this promise, in establishing and blessing his House for ever. Which being afterwards put in writing, and particularly recorded in sacred Story, no doubt was constantly used both in private and publick by himself, and all his loyal devout Subjects, whether Priests, Levites, or people all his Reign, and registred as a sacred President for all hereditary pious Kings and Subjects future imitation.*

2ly. Da-

2ly. Davids publick Prayers, Psalms, and Thanksgivings to God for himself as King, and for his Royal Son and his Posterity that should succeed him in the Throne, recorded in sacred writ, prescribed to the Church and people of God during his Reign, and succeeding Ages, and constantly used by them, and all Churches of God to this very day, at the inauguration of their Kings, and upon other royal Solemnities, Victories, Triumphs and Installments, or marriages of their Sons and heirs to the Crown. I shall instance only in Psal. 18. I will love thee, O Lord my strength, &c. Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name; Great deliverance giveth he to his King, and sheweth mercy to his anointed, to David and to his seed for evermore, Psal. 21. The King shall joy in thy strength, O Lord; and in thy Salvation how greatly shall he rejoyce! For thou hast given him his hearts desire, thou hast not withholden the request of his lips: for thou preventest him with the blessings of goodness, thou settest a Crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of dayes for ever and ever, his glory is great in thy salvation, glory and majesty hast thou laid upon him; for thou hast made him most blessed for ever, &c. Which Psalm, though it be mystically applied to Christ the King of his Church and Saints by \* many, yet doubtless it was literally meant of King David himself who compiled it. Psal. 45. My heart is inditing a good matter, I will speak of the things which I have made touching the King: literally intended of Solomon, but mystically of Christ his kingdom and Church. Psal. 61. Hear my cry, O God, attend unto my Prayer, &c. Thou wilt prolong the Kings life, and his years as many generations; He shall abide before God for ever, O prepare mercy and truth which may preserve him. Psal. 72. 1, 2, &c. Give the King thy Judgements, O God, and thy Righteousness unto the Kings Son; Then shall he judge thy people with righteousness, and thy poor with judgement, &c. He shall save the souls of the needy: He shall redeem their Soul from deceit and violence, and precious shall their blood be in his sight: He shall live, and unto him shall be given of the Gold of Sheba, Prayer also shall be made for him

\* Basil, Augustin, Arnobius, Mercer, & others.

him continually, and daily shall he be praised. Which Psalm, though mystically meant of Jesus Christ the Son of David, as all accord; yet it was first literally made, used in and by the Church and people of God, and prescribed to them as a publike Prayer for King David and his Son Solomon, who was to succeed him in the throne; as most accord, and the Contents in our Bibles resolve; Or for King Solomon (whom some make the penman thereof) and his Son Rehoboam: However it is a direct form and divine precept for the people of God in all hereditary kingdoms, to make continual daily publike and private Prayers, intercessions, supplications and thanksgivings unto God for their hereditary kings, their heirs apparent and successors to the crown and royal posterity, according to the 1 Tim. 2: 1, 2. grounded on this Psalm. I shall conclude with Psal. 89. and Psal. 132. of like nature with the former; wherein not only the Psalmist, but the Churches & Congregations of the Saints in that and succeeding ages, do sing of the mercies of the Lord, and make known his faithfulness to all generations for making this Covenant with David and his seed; I have made a Covenant with my chosen, I have sworn unto David my servant; Thy seed will I establish for ever, and build up thy throne to all generations, &c. My mercy will I keep for him for evermore, and my Covenant shall stand fast with him: His seed also will I make to endure for ever, and his Throne as the dayes of Heaven. If his children forsake my Laws, and walk not in my judgements; if they break my statutes, and keep not my commandements; then will I visit their transgressions with the rod, and their sin with scourges. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My Covenant will I not break, nor alter the thing that is gone out of my lips; Once have I sworn by my holiness that I will not lie unto David: his seed shall endure for ever, and his Throne as the Sun before me. It shall be established for ever as the Moon, and as the faithful witness in Heaven: Selah. If thy children will keep my covenant and my testimonies that I shall teach them, their children also shall sit upon thy Throne for evermore; For  
the



the Lord hath chosen Zion, he hath desired it for his habitation: This is my rest for ever, there will I dwell, for I have desired it, &c. There will I make the horn of David to bud; I have ordained a lamp for mine anointed: His Enemies will I cloath with shame, but upon himself shall his crown flourish. From all these Psalms which you may read at large, these irrefragable Conclusions may be clearly deduced.

1. That it was the constant practise, duty, not only of King David himself, but of the Church and people of God under him and his royal posteritie, to make incessant prayers, supplications, intercessions and thanksgivings to God both publickly and privately for him, his royal house and posterity.

2ly. That they did in their publick and private devotions, prayers, psalms, and thanksgivings, take special notice and make particular mention of Gods promise to King David, his House, and Royal seed, that they should inherit the Throne and kingdom over his people by succession for ever; and rejoyce therein, yea pray for its accomplishment, and Gods grace and blessing on his House, seed, as their own and the Churches greatest blessing, happinesse, and safety.

3ly. That as the sins of Davids royal seed and progeny, did not cause God himself, the king of kings, who conferred the kingdom and throne upon them, to break his Oath and Covenant with them, nor to deprive them of their kingly Government, Throne, or totally to withdraw his loving kindness and mercy towards them, but only to chastize them with his rod, and scourge them for their amendment: So it did neither withdraw the allegiance, loyalty, dutie, prayers, supplications, intercessions, or thanksgivings of the Church and their pious subjects from them, but rather intend and augment them, as is evident by Psal. 89. 38, to 59. and Psal. 132. All which particulars do apparently check and reprehend the contrary late practise of the Subjects and Saints within our three kingdoms and Churches of England, Scotland and Ireland.

4ly. The pietie and loyalty of Davids Great Officers, and

and Subjects in praying for him and his people in their conferences with and addressees to him, I shall instance only in 3. presidents. The 1. is that of *Joab* his chief Captain and General, when *David* commanded him to number the people, much against his judgement and dissuasions from it, 2 Sam. 24. 3. And *Joab* said unto the King, **The Lord thy God add unto the People, how many soever they be, and that the eyes of my Lord the King may see it.** The 2. is that of *Araunah*, when king *David* after the three dayes of Pestilence inflicted for his numbring the People, came to buy the threshing-floor of him to build an Altar to the Lord, that the plague might be stayed from the people, 2 Sam. 24. 21, 22, 23. And *Araunah* said unto the King, **The Lord thy God accept thee.** Both these are direct prayers to God for King *David* by these two loyal Subjects. The 3. president is the gratulatory salutation and prayer of *Hushai*, when he sent him, under a pretended revolt from him, to his son *Absolom* (who usurped his throne and forced him to flee) to undermine *Achitophels* craftie counsel against him: thus recorded, 2 Sam. 16. 16. And it came to pass, that when *Hushai* the Archite *David's* friend, was come unto *Absolom*, he said, **God save the King, God save the King, or, Let the King live;** doubling this salutation of and praier for him. Whence I inferre these 2. probable, if not undeniable Conclusions: 1. That this salutation and praier was usual amongst the *Israelites*, not only at their kings Coronations, but upon their Officers and Subjects accessses and addressees to them, even in King *David's* daies, as well as in all succeeding ages. 2ly. That if *Hushai* thus used it to *Absolom* a king only by Treacherous usurpation of his Fathers Throne; he and other loyal Officers, subjects, used it much more at the inauguration of, and their addressees to their lawfull pious kings *David*, when after Gods own heart.

3ly. The third king over Gods own people was *Solomon*, the first who enjoyed the Crown by inheritance from *David* his Father by Gods special appointment, and crowned king in his Fathers life time, to prevent the usurpations of his Brother *Adonijah*, thus recorded in sacred writ, 1 kings

kings i. 30, to 49. When David was old, his son Adonijah to defeat Solomon of the Crown, making a strong partie caused himself to be proclaimed king; which David being informed of by Bathsheba, Solomons mother, he thereupon by the advice of the Prophet Nathan, out of a conscientious performance of the Oath he formerly swore in the name of the Lord to Bathsheba, that Solomon her son should reign after him, which Oath he then renewed: commanded Zadock the Priest, Nathan, and Benaiah, to take his servants, to cause Solomon his son to ride upon his own mule, and bring him down to Gihon, and there to anoint him King over Israel; and blow ye with the trumpet, and say, God save King Solomon: Then ye shall come up after him, that he may come and sit upon my throne: for he shall be King in my stead; and I have appointed him to be ruler over Israel and over Judah. Whereupon Benaiah the son of Jehoiada, answered the King, and said, Amen. The Lord God of my Lord the King say so too. As the Lord hath been with my Lord the King, even so be he with Solomon, and make his throne greater than the throne of my Lord King David. So Zadok the Priest, and Nathan the Prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites went down, and caused Solomon to ride upon King Davids Mule, and they brought him to Gibeon. And Zadok the Priest took an horn of oyle out of the Tabernacle and anointed Solomon, and they blew the Trumpet, and all the people said, God save King Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them, and the City rang again. Upon this Jonathan the Son of Abiathar the Priest came in to Adonijah, and related the premises to him, and all the Ghests that were with him; a 'ding, also Solomon sitteth on the Throne of the kingdom, and moreover, the Kings Servants came to bless our Lord King David, saying, God make the name of Solomon better than thy Name, and make his Throne greater than thy Throne: and the King bowed himself upon his Bed. And also thus said the king, Blessed be the Lord God of Israel which hath given me one to sit on my Throne



\* 1 Kings 2.  
1, to 23.  
1 Chron. c.  
28. & 29.

**Throne this day, mine eyes even seeing it.** After which  
 \* David assembled all the Princes of Israel, the Princes of the  
 Tribes, the Captains of the Companies that ministered to the King  
 by course, the Captains over the thousands and over the hund-  
 reds, the Stewards over all the substance and possessions of the king  
 and of his Sons, with the Officers and mighty men, and with all  
 the valiant men unto Jerusalem: Where standing upon his feet,  
 he declared to them Gods election of his son Solomon to sit up-  
 on the throne of the kingdom of the Lord over Israel; and that  
 he should build God an house; then giving the Congregation and  
 Solomon a charge, to keep and seek all the commandements of  
 God, and to serve him with a perfect heart and willing mind,  
 &c. he gave Solomon a pattern of the form, materials, vessels,  
 chambers, treasuries of the Temple, and courses of the Priests:  
 After which, relating to them the quantity of Gold, silver,  
 precious stones, brasse and other materials he had provid-  
 ed and dedicated towards the building of the Temple, by  
 his example and exhortation, he caused both the Princes  
 and people to offer bountifully and willingly both gold,  
 silver, brasse, iron and precious stones for the service of  
 the House of God. Whereupon David made a most hea-  
 venly thanksgiving and prayer unto God before all the Con-  
 gregation, who joyned with him therein: In which praier  
 he and the Congregation used this expreſſion relating to  
 Solomon, 2 Chron. 29. 18, 19. O Lord God of Abraham,  
 Isaac, and of Israel our fath. rs, Give unto Solomon my Son a  
 perfect heart to keep thy Commandements, thy Testimo-  
 nies, and thy Statutes, and to do all these things, and to  
 build the Palace for which I have made provision; After  
 which all the Congregation blessed the Lord God of their Fa-  
 thers, and bowed down their heads, and worshipped the Lord and  
 the king. And the morrow after they sacrificed sacrifices and  
 offered burnt-offerings unto the Lord, even a thousand bullocks, a  
 thousand rams, and a thousand lambs, with their drink-offrings,  
 and sacrifices in abundance for all the people: and did eat and  
 drink that day before the Lord with gladness, and they made  
 Solomon the son of David king the second time, and anoin-  
 ted him unto the Lord to be Chief Governor, &c. v. 20, 21.

From

From all which premises it is apparent, 1. That the Priests, Prophets, Princes, Captains, Officers, and all the people of God at the coronation of *Solomon* (and so at their other hereditarie Kings inaugurations who succeeded him, by like practice and custom) did blow with Trumpets, pipe with Flutes, rejoyce with exceeding joy, and cry out with united shouts, prayers, acclamations, **God save the King, Let the King live**; so that the Earth did rent, and the City ring again with the sound thereof. 2ly. That besides this usual short prayer and ejaculation unto God for him and their following Kings; the greatest, devoutest of the Officers and people did break forth into other most affectionate, pathetical expressions, & prayers for them, as *Benaiak*, and other of *Dauids* servants did here in the case of *Solomon* saying, *The Lord God of my Lord the king say Amen too. As the Lord hath been with my Lord the king David, so let him bee with Solomon, and make his name better than thy name, and make his throne greater than thy throne.* 3ly. That they joyned in publike prayers to God for their Kings, after their installments in the kingdom, as the whole Congregation did here with *David* for *Solomon*, *O Lord God of Abraham, &c. give unto my son Solomon a perfect heart to keep thy Commandments, &c.* & *Pl. 132.1, &c.* 4ly. That in their usual addresses to their Kings, they blest them, by wishing them spiritual and temporal blessings, long life and prosperity to them, and blest God for their advancement to the Throne and Government over them, as is evident by the *1 Kings 1. 27. 43.* compared with the *2 Sam. 10. 16.* and other subsequent texts. 5ly. I shall adde to the premises this passage in *Hiram* king of *Tyre* his letter to *Solomon*, *2 Chron. 2. 12.* *Hiram said moreover, Blessed be the Lord God of Israel that hath made heaven and earth, who hath given to David a wise Son, endued with prudence and understanding, that might build an house for the Lord, and an house for his kingdom: And these words of the Queen of Sheba to Solomon, 2 Chron. 9. 7, 8. 1 Kings 10. 7, 8. Happy are thy men, and happy are these thy servants which stand continually before thee, and hear thy wisdom; Blessed be the Lord thy God which delighted in thee, to set thee on his*  

D

throne,

throne, to be King for the Lord thy God; because thy God loved Israel to establish them for ever, therefore made thee King over them, to do judgement and justice. Now if King Hiram and the Queen of Sheba meer foreigners, Princes, not subjects, thus blessed God for Solomons kingdom, justice, reign, and advancement to his fathers throne, for the establishment and welfare of his subjects; then much more were the Israelites themselves, his own subjects and servants, obliged to bless him, and bless God for his reign, wisdom, and good government over them; which no doubt they did constantly perform in their publike and private Devotions, and all their addressees to him, as also to their other Kings succeeding him; (though not particularly recorded in the books of Kings and Chronicles, which are but short Epitomes of his and their reigns.) 3ly. When King Solomon had finished the Temple, \* he assembled all the Elders, heads of the Tribes, and chief of the fathers of the children of Israel, with the Priests and Levites to Jerusalem to bring up the Ark and dedicate the Temple; where || Solomon having first blessed all the Congregation, he (with the whole Congregation of Israel, standing before, and joyning with him) Blessed the Lord God of Israel, who had with his hands fulfilled that which he spake with his mouth to his father David, That his Son which should come out of his loyns should build an House to the name of the Lord God of Israel. The Lord therefore hath performed his word that he hath spoken, for I am risen up in the room of David my Father, and am set on the Throne of Israel as the Lord promised, and have built the House for the Lord God of Israel, &c. After which \* he stood before the Altar of the Lord upon a brazen scaffold, and kneeled upon his knees before all the Congregation of Israel, and spread forth his hands towards heaven, and said; O Lord God of Israel, there is none like thee in the heaven, nor in the earth, which keepest Covenant and shewest mercy unto thy servants, that walk before thee with all their hearts. Thou which hast kept with thy servant David my father, that which thou hast promised him, and spakest with thy mouth, and hast fulfilled it with thy hand, as it is

\* 1 Kings c.  
7. & 8. 2  
Chron. c. 5.  
& 5.

|| 1 Kings 8.  
14, to 22.  
2 Chron. 6.  
4, to 12.

\* 1 Kings 8.  
22, to 27.  
2 Chron. 6.  
12, to 18.  
42.



is this day: Now therefore, O Lord God of Israel keep with thy servant David my Father that which thou hast promised him, saying, There shall not fail thee a Man in my sight to sit upon the Throne of Israel; yet so, that thy children take heed to their way, to walk in my Law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word (I pray thee) be verified, which thou hast spoken unto thy servant David, &c. O Lord God turn not away the face of thine anointed; Remember the Mercies of David thy servant. When \* Solomon had ended all his prayer and supplication to the Lord, he arose from kneeling on his knees, with his hands spread up to heaven: and he stood and blessed all the congregation of Israel with a loud voice, saying; **Blessed be the Lord God** that hath given rest unto his people Israel, according to all that he hath promised, there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us as he was with our Fathers: Let him not leave us nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his Commandments, and his Statutes, and his Judgements, which he commanded our Fathers. And let these my words wherewith I have made supplication before the Lord, be nigh unto the Lord day & night, that he may maintain the cause of his servant, & the cause of his people Israel, the thing of a day in his day, (or, at all times, as the matter shall require) that all the People of the Earth may know, that the Lord is God, and there is none else, &c. After all the Dedications, sacrifices, offerings and feasts were fully ended, \* Solomon sent the people away, and they blessed the King, and went unto their tents Joyfull and glad of heart for all the goodnesse that the Lord had shewed unto David his servant, to Solomon, and to Israel his people. In these remarkable passages we have King Solomon blessing all his Princes, Elders, people, and they blessing him again; and both of them joyning together in blessings, thanksgivings, and prayers to God for his blessings, mercies, and fulfilling of Promises, Covenants to each other and their ancestors, especially to King David and his royal posterity, in relation to their

\* 1 Kings 8.

34, to 62. 66.

\* 1 Kings 8. 66.

2 Chron. 7. 10.

spiritual and temporal welfare, and exceedingly rejoycing for Gods goodness mutually bestowed on each other; but more especially for Gods promise made and fulfilled to *David, Solomon* and their royal posterity, *That they should not want a man of their seed to sit upon the throne of Israel for ever,* for the real performance whereof they all most earnestly prayed, as well as for *David* and *Solomon*; as the only means under God of their perpetual unity, safety, felicity. Now these Prayers, Blessings, and Thanksgivings of *Solomon* thus made at the dedication of the Temple, registred by the Dictate of Gods Spirit, inserted into the History and Canon of the Scriptures, as patterns of imitation for the *Israelites* and all Gods people in succeeding generations; we cannot but conceive and acknowledge they were frequently recited and imitated, at least by the godly *Israelites* upon all occasions, both publikely and privately.

\* 1 Kings  
13. 1, to 7.

4ly. When idolatrous \*King *Jeroboam* put forth his hand to lay hold on the Prophet and man of God, who prophesied against his Altar at Bethel, and God thereupon immediately dried up his hand he stretched out, so that he could not pull it in again to him; Thereupon the King said to the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the face of the Lord, and the Kings hand was restored again, and became as it was before. Here we have a Prophet and man of God praying for an Idolater and persecuting king, to restore that very hand he then stretched out against him, to apprehend and imprison him for prophecying against his idolatrous Altar by Gods special command. How much more then would he have prayed for king *David, Solomon,* and other pious Kings to restore and preserve their lives?

1 2 Kings  
11. 4, &c. 2  
Chron. 23.

5ly. When || *Athaliah* had slain all the seed royal of the house of *David* but *Joash*, an infant of an year old, and usurped the Crown above six years, *Jehoiada* the High Priest called the Rulers of the hundreds, and Captains of the guard, and all the chief fathers of *Israel* and the Levites, and brought

brought them into the House of the Lord, and made a Covenant with them, and took an Oath of them, and shewed them Joash the kings son (whom he hid, being but 7. years old) and said unto them; Behold the kings son shall reign, as the Lord hath said of the sons of David. Then disposing the Captains, Guards and Levites in the Temple, with their weapons in their hands round about Joash, they thereupon brought out the Kings Son, and put upon him the Crown, and gave him the Testimony, and made him King; and Jehoiadah and his sons anointed him, and they clapt their hands, and said, God save the King. And all the people of the Land rejoiced and sounded with Trumpets, also the Singers with Instruments of Musick, and such as taught to sing praise; praying the King. And Jehoiada took the Captains of hundreds, and the Nobles, and the Governours of the people, and all the people of the land, and brought down the king from the House of the Lord, and set the king upon the throne of the kingdom. And all the people of the Land rejoiced, and the City was quiet after they had slain Athaliah with the sword. Here we have the self-same acclamation and prayer, Let the King live, or God save the King, made by Jehoiada the High-Priest and his Sons, the Captains of the Army, the Princes, Officers, Priests, with all the City and people present at the coronation of Joash, right heir to the Crown by descent from the House of King David, as was used at the Inaugurations of Saul and Solomon, and no doubt was practised at the coronations of all other Kings of Judah and Israel, though not particularly recorded in the Sacred History of their lives and reigns, being a thing so vulgarly known, for brevity sake, it being the received practice, custom of all other Nations at the Coronations of their Kings and Emperors till this very day, as is evident by Dan. 2. 4. c. 3. 9. c. 6. 6. 21. as well as among the Israelites.

6. I shall evidence the truth of the Israelites practice in praying for their kings whiles they lived, by what the Scripture records touching their lamentation and publike mourning for their pious and good kings when they died.

It



It is recorded 2 Chron. 35. 24, 25. that when good King Josiah died of his wounds received in battel, and was buried, all Judah and Jerusalem mourned for him: and all the singing men and singing women spake of Josiah in their Lamentations unto this day, and made them an Ordinance in Israel, and behold they are written in the Lamentations, writ upon this occasion amongst others, as is evident by Lam. 4. 20. c. 5. 16. *The breath of our nostrils the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the Heathen. The Crown of our head is fallen. Wo unto us that we have sinned. If all Judah and Jerusalem, the singing men and singing women, and Jeremiah the Prophet thus mourned for, and lamented the death of Josiah, and their other good Kings, at and after their funerals; no doubt they constantly prayed for their health, long life, and prosperous reigns whiles they were living, (as the premises evidence) though not particularly recorded in the Abridgement of their reigns, in the Books of Kings, and Chronicles.*

7. Ezra, c. 9. 7. in his prayer, Nehemiah, c. 9. 32, 34. in his prayer, Jeremiah, Lam. 2. 9. and Daniel, c. 9. 6, 8. in his prayer confessed, lamented the sins of their Kings and Princes, and bewailed their deliverance into the hands of the Kings of the Lands, to the Sword, to Captivity, to a Spoil and Confusion of face; and prayed, not to let all the trouble that had come upon them seem little, &c. Therefore no doubt they constantly prayed for their kings, during their reigns and prosperity, who thus lamented their captivity and misery.

8. The Prophet Ezekiel's injunction by God, c. 19. 10, &c. to take up a Lamentation for the Princes of Israel because they were cut off and carried away captives, the strong rod (of the royal progeny) broken and withered; so as Israel had no strong rod left to be a Scepter to rule: concluding thus, this is a Lamentation and shall be for a Lamentation. with that of the Prophet Hosea, c. 10. 3. *In that day, Israel shall say (by way of Lamentation and grief) we have no King, because we feared not the Lord: what then should a King do to us?* And convincing Arguments, that these Prophets

phets and all fearing God, did constantly pray for the life and continuance of their kings and kingly Government, and Posterity, whiles they enjoyed them, as their principal earthly blessing and security, since they thus sadly lamented the want and Captivity of their kings, and Princes of the royal bloud, to rule over them; as their greatest misery, and infelicity, both for the present and future, till restored to the throne again to rule over them.

9. The Israelites, whiles they were bondmen and Captives under the *Babylonians, Assyrians, Persians*, having no kings nor Princes of *Dauids* royal posterity to rule over them, did make prayers, & offer Sacrifices to God for the lives & prosperity of these Pagan kings, & their sons too; therefore no doubt they did it much more out of loyalty and duty for their own hereditary kings, and their sons, whiles they reigned over them. For their practice in relation to those forein kings, under whom they were Captives, though Pagans, Idolaters, and Enemies to their Nation, We have one memorable Precept, and at least three Presidents in Scripture.

The 1. is that of *Jer. 29. 1, to 9.* where *Jeremiah* the Prophet, (by Gods direction and command) writ thus in his letter sent from *Jerusalem* to the *Elders, Priests, Prophets, and all the people of Israel*, when *Nebuchodonosor* had caried them away captive from *Jerusalem* to *Babylon*. Thus saith the Lord of hosts, the God of *Israel*, unto all who are caried away captive from *Jerusalem* to *Babylon*: Build ye houses, plant vineyards, take ye Wives, and beget Sons and Daughters, &c. And seek ye the peace of the City, whither I have caused you to be caried away captive, and pray unto the Lord for it (to which \* some Antients adde) and pray for the life of *Nebuchodonosor* and his sons, virtually included in the former clause at least, for in the peace thereof ye shall have peace. If all the *Elders, Priests, Prophets* and people of *Israel*, were thus specially commanded by God himself, to pray for the Peace, and Prosperity of this Idolatrous City of *Babylon*, their \* greatest Enemies and persecutors wherein they lived in captivity and bondage, and for King *Nebuchodonosor*.

\* *Rhemigius Haymo.*

\* *Pl. 137. Jer. 50, & 51.*

*chodonosor* and his sons lives, who burnt their City and Temple at *Jerusalem*, destroyed, captivated their Kings, Princes, kingdom, Nation, and sent them captives to *Babylon*; because in their Peace and prosperity themselves should enjoy peace and tranquillity even in and under their bondage; Then doubtlesse were they much more obliged in duty, piety, prudence, to pray for the peace, life, health and felicity of their own Kings, kingdom, and royal City of *Jerusalem*, whiles they there lived under their royal Government. I shall compare this with *Baruch*, 1. where we read the Jews in *Babylon*, upon reading of *Baruchs* book, made a collection of mony, and sent it to *Jerusalem* unto *Joachim* the High Priest, and to the Priests and all the people which were found at *Jerusalem*. And they (the Jews who brought it) said, Behold we have sent you mony to buy Burnt-offerings, and Sin-offerings, and Incense, and prepare ye Meat-offerings, and offer upon the Altar of the Lord our God: And pray for the life of *Nebuchodonosor* King of *Babylon*, and for the life of *Balthasar* his Son, that their daies may be upon Earth as the dayes of Heaven. And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of *Nebuchodonosor* King of *Babylon*, and under the shadow of *Balthasar* his Son, and we shall serve them many daies, and find favour in their sight. Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us. From which passage (though it be *Apocryphal*) it is apparent, that the Jews during their captivity both at *Babylon* and *Jerusalem* did constantly pray to God for the long life, welfare, and prosperous reign of *Nebuchodonosor*, and his Son after him, though *Pagan-Idolators*, and *Enemies* who destroyed their Country, City, Temple, led most of them away Captives out of their own Land, and made them Tributaries and Bondmen to them. Therefore much more did they and werethey bound in duty, loyalty, allegiance, and prudence, to pray for their own hereditary, natural, rightfull kings of *Dauids* royal Family whiles they reigned over them.

The



2.

The 2. is the observable president of the Prophet Daniel himself, *Dan. 6.* who did accordingly perform this duty : he being a captive under *Darius*, though a Pagan King, an Idolater, an Enemy to the whole Jewish Nation, a Foreiner, of the *Persian*, not *Israelitish* race, an impious Tyrant, Persecutor, if not Enemy to himself and the true God, making, establishing, and signing this royal Decree at the solicitation of his Princes, on purpose to in-  
 snare Daniel, *That whosoever shall ask a Petition of any God or Man for thirty dayes, save of King Darius himself, should be cast into the Lions den;* for breach of which impious decree by praying to God, Daniel was cast by the Kings commandement, through the Princes malice against him, into the Lions den, and a stone laid at the mouth of the den, which the K. sealed with his own signet and the signet of his Lords, that the purpose might not be changed concerning Daniel: Yet, notwithstanding all these circumstances, which might in the judgement of flesh and blood disoblige Daniel from his dutifull allegiance to and prayer for *Darius* his life and happinesse; No sooner did King *Darius* come to the Lions den the next morning, early, crying with a lamentable voice, and saying, *O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the Lions?* but Daniel, the very first words he used, brake forth into this most loyal salutation of, and prayer for him, *v. 20, 21.* **O King live for ever.** My God hath sent his Angel, and hath shut up the Lions mouths, that they have not hurt me; for as much as before him innocency was found in me, and also before thee O King have I done no hurt: calling him King no less than twice together, not Tyrant, Infidel, Persecutor, Enemy of God, and his people (as some degenerate Saints of this Age would have done, without any such injustice as he suffered from and by his decree) and using the self-same Salutation to and Prayer for him, and other idolatrous persecuting Kings, as their natural born Subjects & Princes used, as is evident by comparing this Text with *Dan. 2. 4. c. 3. 9. c. 5. 10. c. 6. 6.* Therefore questionless he and other godly Israelites did, and would have manifested the like loyalty,

E

piety,

piety, and reverence towards their own hereditary Kings of Davids posterity in their own Country, though Idolaters, Persecutors, Tyrants, much more when just, upright, mercifull, bountifull, and religious.

3. The 3. is the memorable Decree of King *Darius*, concerning the building, repairing, expences and oblations of the House of the Lord in *Jerusalem*, and the chief end thereof, recorded *Ezra* 6.3, to 14. Moreover I make a Decree, that you shall do for the Elders of these Jews, for the building of the House of God, that of the Kings Goods, even of the Tribute beyond the River, forthwith expences be given to these men, that they be not hindred. And that which they have need of, both young bullocks, and rams, and lambs, for the Burnt-offerings of the God of Heaven, wheat, salt, wine and oyle, according to the appointment of the Priests which are at *Jerusalem*, let it be given them day by day without fail, that they may offer \* Sacrifices of sweet labors unto the God of heaven, and pray for the life of the King, and of his Sons. Also I have made a Decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon, and let his house be made a dunghill for this, &c. By this Decree it is most apparent, 1. That the Priests and people of God at *Jerusalem*, living as Tributaries under this pagan Persian King, were specially enjoined and required by his royal decree, day by day to offer Sacrifices, and pray unto the God of Heaven for the life of the King, and of his Sons, of which there could be but these two probable grounds: either, that they used thus daily to offer Sacrifices and prayers to the God of heaven for their own hereditary Kings and their Sons in the old Temple at *Jerusalem*, by Davids and Solomons injunction, before it was demolished; as they were now ordered after its rebuilding and repair; which is most probable, since their antient usual daily Sacrifices and prayers for the King and his Sons are here conjoyned. Or, because their own pagan Priests used to do so in *Persia*, *Babylon*, and their own antient Dominions. 2. That this Decree in all its parts, specially in this last, was so peremptory and

\* Iosephus Antiqu. Iuda. l.

11. c. 4. ut non desinens quoti- die sacrificare, TAM PRO ME, quam pro Persarum gente Deum deprecantur.

and penal, that whosoever should alter or disobey it, was to have the Timber pulled from his house, and hanged thereon, and his house to be made a *Dunghill* for this. Therefore this Duty was no doubt constantly performed by the Priests and Elders of the Jews in whose favour it was made. If then those Priests and Subjects demerited such a severe punishment as this, for refusing or neglecting to make daily sacrifices and prayers to the God of Heaven for this forein Pagan King and his Sons, to whom they were only Captives and Tributaries; what penalties, executions do those undutifull disloyal Christian Subjects and Ministers deserve, who wilfully neglect, refuse, nay prohibit under grievous penalties, daily Prayers and Intercessions to be made to the God of heaven for their own undoubted natural hereditary Christian Protestant Kings and their Sons, against the purport of this Decree, and the expresse injunction of God himself in the New Testament, 1 Tim. 2. 1, 2, 3? No doubt hanging, and demolishing their Houses is too good for them, if this Pagan King may be Umpire.

The 4. is the Decree of King *Artaxerxes* to *Ezra* the Priest, and Scribe of the Law of the God of Heaven, for monies to buy *Bullocks, Rams, Lambs*, with their *Meat-offerings* and *Drink-offerings*, and to offer them upon the *Alter* of the house of God which was at *Jerusalem*, *Ezra* 7. 11, to 25. in which Decree, though there be no such expresse clause as in the former, to offer *Sacrifices* and *Prayers* to the God of Heaven for the King and his Sons; yet it is comprised therein in the general, being but a confirmation of the Decree of *Darius*, and it is clearly intimated and expressed in the reason of this Decree at the close thereof. *Whatsoever is commanded by the God of Heaven, let it be diligently done for the house of the God of Heaven, for why should there be wrath against the Realm of the King and his Sons: which wrath Ezra, the Priests and people of Israel, worshipping the God of Heaven, were to deprecate and stave off by their daily publick Sacrifices and prayers to the God of Heaven, in the behalf of this King, his Sons and Realm, and praying for their*



welfare and prosperity ; which no doubt they constantly performed, as is evident by Ezraes special Thanksgiving to God, v. 27, 28. Blessed be the Lord God of our Fathers which hath put such a thing as this into the Kings heart, to beautifie the House of the Lord which is at Jerusalem, and hath extended mercy unto me before the King and his Counsellors, and before the Kings mighty Princes, & ch. 9. 8, 9, 10. And now for a little space Grace hath been shewed from the Lord our God to leave us a remnant to escape, and to give us a Naye in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were Bondmen, yet our God hath not forsaken us in our Bondage, but hath extended mercy to us in the sight of the King of Persia, to give us a reviving, to set up the House of our God, and to repair the desolations thereof, and to give us a wall in Judah and Jerusalem. And now, O our God, what shall we say after this ? for we have forsaken thy commandment, &c. The recital of which mercy in Ezra his solemn Thanksgiving, and also in his publick humiliation, was a most effectual prayer for this King and his Sons, and praying God for the benefits extended to his people by their means and favour.

5.  
\* Josephus  
Antiqu. Jud. l.  
18. c. 10, 11.  
philo de lega-  
tione ad Cal-  
um. Eusebius  
Ecclef. Hist.  
l. 2. c. 5. Ni-  
cephorus, l. 2.  
c. 9. Dr. Ha-  
monds Anno-  
tations on 1  
Tim. 2. 1, 2,

To these 4. Precepts and Presidents in sacred writ, I shall annex a 5th. out of the Jewish History, \* Apion accused the Jews to the Emperor Caius Caligula ( who usurped to himself divine honour ) that when all other Nations throughout the Roman Empire, dedicated Temples and Altars to him, and erected his Statue in their Temples, and swore by his name ; that the Jews would do neither, nor permit his Statue to be set up in the Temple of their God ; whereupon he commanded Petronius with two Legions to make war upon the Jews, unless they would erect his Statue in the Temple ; which they peremptorily opposed, as being contrary to the Law of their God, and custom of their Ancestors, choosing rather all to dye, and offering their Necks to the Block, than to permit such a transgression against their Gods law. Hereupon they sent Embassadors to Caius, whereof Philo was chief, to satisfie him ;  
who

who informed him, that though they could not erect his Statue, nor adore him as a God, being contrary to their Religion, yet such was their loyalty towards him, That they did twice every day offer Sacrifices & prayers unto their God for him in the Temple. Therefore no doubt they did the like for *Darius*, *Artaxerxes*, *Nebuchadnezzar*, and other Kings to whom they were Tributaries, and much more for their own natural Kings and their Sons of the House of *David*.

Xly. God himself gave this expresse prohibition to the Israelites, *Exod. 22. 26. Thou shalt not revile the Gods, nor curse the Ruler of thy People*: repeated *Acts 23. 3.* and thus seconded *Eccles. 10. 20. Curse not the King, no not in thy thoughts, for a bird of the Ayre shall carry the voyce,* and that which hath wings shall tell the matter: Therefore it is clear by the rule of contraries, yea by Christs and Pauls own expositions, resolutions, *Mat. 5. 44. Lu. 6. 28. Rom. 12. 14.* that they were to bless and pray for them, yea though they persecuted, and despitefully used them. *Shimei* for violating these divine Precepts in cursing and rayling against King *David*, and stiling him a Man of blood, &c. when he fled from his usurping Son *Absalom*, was thought worthy to lose his head by *Abishai*, who would have cut it off, had not *David* for the present forbad his execution, *2 Sam. 16. 7, to 10. c. 19. 21.* For which crime *Solomon* by *David*s order, afterwards put him to death, *2 Kings 2. 8. 44, 45, 46.* using this speech unto him, *Thou knowest all the wickedness which thy heart is privy to, that thou didst to David my Father: therefore the Lord shall return thy wickedness upon thine own head; and King Solomon shall be blessed, and the Throne of David shall be established before the Lord for ever; whereas Shimei said, the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered thy Kingdom into the hand of Absalom thy Son, and behold thou art taken in thy mischief, because thou art a bloody man. Now if this sin of his in cursing and rayling against David his King was a capital crime and treason deserving death, and*  
God

God himself reputes it an heinous offence in the idolatrous *Israelites* and others, when vexed with famine, oppression, and other judgements by evil Kings, to curse their King and look upwards, *Isay 8. 21.* Then questionless, it is a grievous sin, and capital offence for Subjects to give over, & prohibit all publick and private Prayers for their Kings, or curse the though wicked, oppressive, idolatrous, tyrannical, much more when just, good, pious, christian, orthodox; and not only to curse, but dethrone, murder them, eject, banish and disinheric their royal posterities, and abolish their Kingly Government, for which they can expect nought else but exemplary punishments, and the reward of *Shimei* both from God and men, being contrary to all the recited Presidents of Gods Saints and people under the law.



### CHAP. III.

I Proceed now to the last Classis of Presidents for supplications, prayers, intercessions, & thanksgivings for Kings under the Gospel, where I shall begin with Jesus Christ the King of Kings, the principal subject matter, Author of, and first K. under the Gospel: which as it begins with the *Genealogy* and *Nativity* of Jesus Christ, who was born King of the Jews, and inquired after, worshipped, presented with Gold, Mirrhe, and Frankincense by the *Wise men*, under the notion of a King, *Mat. c. 1, & 2. 1, 2, &c.* So it informs us, that at his birth an Angel of the Lord appeared to the Shepherds, saying, Behold I bring unto you tidings of great joy which shall be to all people; for unto you is born this day in the City of David, a Saviour, which is Christ the Lord. And suddenly there was with the Angel a multitude of the heavenly host, praising God and saying, Glory



Glory to God in the highest, in earth peace, good will towards men, Lu. 2. 9, to 15. Of this King Iesus, (to whom the Angel appearing to his Mother Mary before his conception, said, That the Lord God shall give unto him the Throne of his Father David, and he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end, Lu. 1. 32, 33.) his Father King David many hundred years before his Nativity, thus prophesied, Ps. 72. 15, 17. To him shall be given of the gold of Sheba, Prayer also shall be made for him continually, and daily shall he be prayed, all Nations shall call him Blessed. And the Prophet Zechariah thus prophesied concerning him, c. 9. 9. Rejoyce greatly O Jerusalem, Behold thy King cometh unto thee: he is just, and bringing Salvation, riding upon an Ass, and upon a Colt, the foal of an Ass: which Prophecies were fulfilled, both by the earnest Prayers and Desires of many Prophets, Kings and righteous men, to see and hear King Iesus, before his incarnation; by the Songs of rejoycing and thanksgiving at and for his very conception and birth, recorded Mat. 13. 16, 17. Lu. 10. 23, 24. c. 1. 42, 45, 68, 69, 70, &c. c. 2. 20, to 35. 37, 38. Mat. 2. 1, to 12. And at his triumphant riding like a King unto Jerusalem on an Ass and its foal, Matth. 21. 5, to 17. Mar. 11. 1, to 18. Lu. 19. 29, &c. At which time a very great multitude spread their Garments in the way, others cut down branches from the Trees, and strawed them in the way; and when he was come nigh to the descent of the Mount of Olives, the whole multitude that went before and followed after, began to rejoyce and praise God with a loud voyce, and cryed saying, Hosanna to the Son of David, blessed be he that cometh in the name of the Lord, Hosanna in the highest: Blessed be the Kingdom of our Father David, Hosanna in the highest: Blessed be the King that cometh in the name of the Lord, peace in Heaven and glory in the highest. And when some of the Pharisees from among the multitude said unto him, Master rebuke thy Disciples; He answered and said unto them, If these men should hold their peace, the stones would immediately cry out. After which the Chief Priests and Scribes

and

\* Chrysostom,  
Theophylact,  
and Marolat.  
on the place.

a Pl. 8. 2.

b Mat. 19. 18.

c. 20. 21. Lū.

1. 33. c. 22.

30. c. 23. 42.

John 18. 35.

Col. 1. 13. 2

Tim. 4. 1. Heb.

1. 8. 2 Pet. 1.

11. Rom. 1. 9.

seeing the wonderfull things he did; and the Children crying in the Temple, saying, Hosanna to the Son of David; they were sore displeased and said unto him, Hearest thou what they say? Jesus saith unto them, Yea, have ye not read, <sup>a</sup> Out of the mowths of Babes and Sucklings thou hast perfected prayse. This is likewise evident by these very clauses in the form of prayer, which Christ himself recommended to his Disciples, to be daily used by them, Mat. 6. 10. 13. *thy Kingdom come, (O't stiled* (b). *Christ's Kingdom in the Gospel, as well as the Fathers) for thine is the Kingdom, the power and the glory, for ever and ever, Amen; By that Prayer of all Gods Saints, Rev. 22. 20. Amen, Even so Lord Jesus come quickly. And by that Song of the Lamb, which they who had gotten victory over the Beast, having the harps of God, do sing, Rev. 15. 2, 3, 4. Great and marvellous are thy works Lord God Almighty, just and true are thy wayes thou King of Saints; who shall not fear thee O Lord, and glorifie thy name? for thou only art holy, for all Nations shall come and worship before thee. All which sacred Texts, Prayers, Prayses, Songs and Thanksgivings for the Nativity, Kingship, Kingdom, and inauguration of Jesus Christ as a King into his Kingly Office, and for the second comming of his Person and Kingdom of Glory; are sufficient Presidents, grounds, warrants, for all Christian Subjects under the Gospel, to rejoyce, triumph, with Songs and Psalmes of Thanksgiving, and exceeding joy, both at the Births and Coronations of their Kings, Princes, yea to pray for their Persons, Kingdoms, Posterities Felicity, Stability, Tranquillity, Perpetuity, and for their speedy comming, restitution, when forcibly driven from their Kingdoms by Enemies or Rebels. And if any malicious Pharisees, Priests, Scribes, or trayterous Antimonarchists shall be sore displeased with them for these their Prayers, Prayses, Rejoycings, Thanksgivings, and rebuke them for the same; King Jesus his own Answer to the Pharisees, Priests and Scribes forecited, may for ever stop their mouths, and reclaim them from such disloyal, treasonable rebukes.*

And

And so much the rather, because these premised Presidents both before and under the Law and Gospel, approved, prescribed by God, and practised by his Servants, were the ground of this Gospel exhortation and injunction, which not only approves, and prescribes, but commends the same to all Christians under the Gospel, in these observable words, 1 Tim. 2. 1, 2, 3. *I exhort therefore that first of all Supplications, Prayers, Intercessions, and giving of thanks be made for all men; for Kings, (in the first place as Supreme, 1 Pet. 2. 13, 14.) and for all that are in Authority, (under and after them) that we may live a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and come to the knowledge of the truth.* I shall a little insist on this Gospel Text, as most punctual, full, pertinent to my purpose, the rather, because in \* August 1659. in the University of Cambridge it self, a Minister of the Gospel, the Son of a Parliament man, was by the Maior of the town (whose wife is a Quaker) apprehended by a company of Souldiers, and kept Prisoner for a time, only for praying in general for all Christian Kings, Princes, and Governours, according to this Text: when George Whitehead and George Fox, two Quakers, blasphemously railed, and disputed against Jesus Christ, the two other Persons, the blessed Trinity, and the word of God, an whole hour together in the Maiors presence, and sundry others, without check or punishment; such are the atheistical, antimonarchical times wherein we live. In this text consider, 1. The Pen-man of it by divine inspiration, S. Paul the Apostle of Jesus Christ specially delegated by him to the Gentiles & uncircumcision, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God; And to bear Christs name before the Gentiles and Kings, Acts 9. 15. c. 26. 16, 17, 18. Gal. 2. 2, 7, 8, 9. Eph. 3. 1, to 12. Acts 13. 46, 47. c. 15. 7. c. 18. 6. c. 21. 19, 20. c. 22. 21. c. 28. 28. Rom. 11. 13. c. 15. 15, to 25. Col. 1. 27, 28. 2 Tim. 1. 11. c. 4. 17. Therefore these Duties are specially recom-

\* See Mr. Smith his Gagg for the Quakers, p. 8, 9.



mended and prescribed to them. 2ly. The person to whom this Epistle and exhortation was principally, & particularly directed, even *Timothy* his dearly beloved Son, and Fellow Minister in preaching the Gospel to the Gentiles, then residing at *Ephesus*, 1 Tim. 1. 3. a City and Church of the Gentiles, where he exercised his Ministry, and was to perform these Duties publicly in his own person as a Minister, to excite all others thereunto. Therefore these Duties of making publick Supplications, Prayers, Intercessions and Thankgivings for things both in publick and private, do principally belong, and are carefully to be performed by all Ministers and Preachers of the Gospel to and amongst the Gentiles. 3ly. The manner of pressing these Duties; the Apostle doth most earnestly and zealously urge their performance; as the words *I exhort*, or *earnestly desire*, import, *Exhortings*, being the most passionate, pathetical, fervent pressing of men to duties, Lu. 3. 18. Act. 11. 23. c. 13. 15. c. 2. 40. c. 15. 32. c. 20. 2. Rom. 12. 8. 1 Thes. 2. 11, 12. c. 4. 1. c. 5. 14. 2 Thes. 3. 12. 1 Tim. 4. 13. c. 6. 2. 2 Tim. 4. 2. Tit. 1. 9. c. 2. 6, 15. Heb. 3. 13. c. 12. 5. c. 13. 32. 1 Pet. 5. 1. Jude 3. 4ly. The grounds of his enforcing these Duties so earnestly, implied in the word *therefore*, relating to the close of the precedent Chapter, v. 18, 19, 20. *This charge I commit unto thee Son Timothy, according to the Prophecies that went before on thee; that thou by them mightest war a good warfare, holding Faith and a good Conscience: which he could not do or perform, unless he discharged these Duties he thus exhorted him to, being a part of his spiritual good warfare, and both a means and evidence of his holding Faith and a good Conscience; and his neglect or contempt of them, a ready way to make shipwrack of them, as Hymeneus and Alexander had done, whom he had delivered to Satan. Antimonarchical and Antimagistratical Ministers or Christians will soon turn Apostates, and Blasphemers, yea put away and make shipwrack of their Faith and good Conscience towards God, when they became disloyal and rebellious to their Kings, and give over Supplications, Prayers*

ers, Intercessions and Thanksgivings for them, as we have found by late sad experiments. 5ly. The primacy and excellency of these Duties before all others, expressed in the clause, *I exhort therefore that first of all, that is, in the first place, before and above all other Duties, parts of Ministry or Christianity, they are carefully, conscientiously, cordially to be performed, without the least omission or neglect.* 6ly. The variety of the Duties, set forth by these various expressions, *That Supplications, Prayers, Intercessions and Thanksgivings, (all in the plural number) be made for Kings:* Which pluralities imply, 1. A universality of their several kinds, to wit, *That all sorts of Supplications, Prayers, Intercessions and Thanksgivings whatsoever ought to be made for them.* 2ly. *A multiplicity of each of them, not a single Supplication, Prayer, Intercession, Thanksgiving, and no more; but many and manifold Supplications, Prayers and Thanksgivings.* 3ly. A frequency, fervency, constancy, perpetuity in the performance of them both in publick and private, *all our lives long, without ceasing, or flagging, as the marginal Scriptures evidence.* 4ly. An universality in respect of persons and places, thus expressed in the verse following, *I will therefore that men pray every where lifting up holy hands.* 5ly. An universality of things, Mercies, Blessings, &c. for which Supplications, Prayers, Intercessions and Thanksgivings ought at any time ordinarily or extraordinarily, publicly or privately to be made to God in behalf of Kings. 6ly. *Supplications for the pardon and remission of all their sins, errors, miscarriages, frailties, iniquities whatsoever; for converting, diverting, or keeping them from all evil and destructive waies, errors, counsels, designs, undertakings whatsoever, dishonourable to God, scandalous to Religion, hurtfull to the Church, fatal to their Kingdoms, People, Royal persons, families and posteritie; and for removing all inflicted, threatned or feared judgements, evils from their Persons, Families, Kingdoms, Relations.* Prayers for all sorts of corporal, temporal, spiritual, eternal Blessings, Mercies, which they at any time stand in need

r Ephes. 6. 16.  
1 Kings 8. 38.  
f Ps. 72. 20. I.  
say 1. 15. Lu.  
2. 37. Acts 2.  
42. Rom. 15.  
30.  
t 1 Sam. 12. 23.  
Ps. 72. 15. Ps.  
55. 17. Mat. 26.  
41. Lu. 18. 1,  
&c. 1 Thes. 5.  
17. 2 Thes. 1.  
11. Ephes. 6.  
18. 1 Thes. 3.  
10. 2 Tim. 1.  
3. Jam. 5. 16.  
1 Pet. 4. 7.  
Col. 1. 3. 9. c.  
4. 2, 12. Acts  
6. 4. c. 12. 5.  
u See Chryso-  
stom, Hierom,  
Remigius, Be-  
da, The Di-  
vi es and Dr.  
Hamonds  
Notes on the  
1 Tim. 2. 1,  
2. 3. Augu-  
stin. Epist. 59.

of, and the continuance, increase, and sanctified use of all they doe enjoy for themselves, their Families, Kingdoms, Counsellors, Officers, People, Allies. *Intercessions* against all machinations, dangers, conspiracies of spiritual or temporal Enemies, Traytors, Conspirators, against their precious souls, bodies, lives, Crowns, Kingdoms, Posterities, Forces, publike undertakings, Councils; to divert Gods wrath and judgements from, and impetrate his gracious love and favour to them upon all occasions. *Thanksgivings*, for their births, coronations, health, lives, wisdom, power, justice, graces, preservations, issues, posterity; all sorts of mercies, blessings, favors, victories, successes, deliverances from evils, sicknesses, dangers, enemies, conspiracies of all kinde, conferred on them, their Kingdoms, Families, Posterities, Relations; for all blessings received from, or enjoyed under them and their Government; as the free use, exercise, enjoyment of the Word, Sacraments, with all other parts of Gods Worship, Peace, Health, Wealth, Safety, Liberty, Prosperity, Laws, Privileges, Parliaments; exemptions from Oppressions, Rapines, Murders, Rapes, extortions, Illegal Taxes, Excises, Executions, Imprisonments, banishments, wars; for all particular benefits and royal favors conferred by them on their own persons, or relations. All these and what ever else are or may be included in *Supplications*, prayers, *intercessions*, *thanksgivings*, are here prescribed to all Ministers and Christians under the Gospel in behalf of their Kings.

\* See the Assemblies Notes thereon, and on 1 Pet. 2. 13, 14.

\* Chrysostom, Theodoret, Oecumenius, Theophilact, Ambrose.

7ly. The \* *primacy* and *precedence* of *Kings* above all other Governors and persons in authority, both in all our *supplications*, prayers, *intercessions*, *thanksgivings*, and likewise in their Civil dignity and Authority: For although the Apostle to avoid all suspicion of flatterie (as the \* *Fathers* observe) exhorts in the first place, that Prayers, &c. *should be made for all men in general*; yet when he comes to the particular enumeration of them, he placeth *Kings* in the front before all others, being ranked before them all by the Apostle, in these words, *for Kings, and all that are in*



in Authority; and more particularly by the Apostle Peter 1 Pet. 13, 14. *Submit your selves to every Ordinance of man for the Lords sake: whether to the King, as supreme, or unto Governours, as to those who are sent by him, &c.* 8ly. The plurality and universality of the word \* KINGS: in the plural, not singular number; and that without any restriction of their personal qualifications, extending universally to all Kings, and excluding none, though \* Pagans, Idolaters, Hereticks, Schismaticks, Tyrants, Oppressors, Persecutors, Murderers, Wicked, Prophane, Vicious, Flagitious in any kinde; for which many might doubt whether they ought to pray, which the Apostle fully clears by this general expression: as well as for the most Christian, Pious, Just, Righteous, Virtuous Kings, for which all will grant Christians ought to make supplications, prayers, intercessions, thanksgivings, without dispute. This I shall clear by 5. undeniable Arguments: 1. Because all Kings, Emperors, Princes throughout the world when this Epistle was written, and for above 500 years after, (but *Lucius*.) were Pagans, Idolaters, and for the most part \* bitter persecutors of the Saints, Church of Christ; and some transcendently impious, flagitious, especially *Caligula*, *Claudius*, and *Nero*, under whom *Paul* lived, and suffered Martyrdom, with others of the Apostles, and many hundreds of Christians; yet even *St. Paul* himself exhorts first of all, that supplications, intercessions, prayers and thanksgivings should be made for them by *Timothy*, & all other Christians then living under them. 2ly. Because the Apostles precedent and subsequent exhortation, is universal, for all Men, for Kings, and All that are in Authority: If then we must make supplications, prayers, intercessions, thanksgivings for all men, good or bad, then certainly for all Kings, though the Apostle had not named Kings, because all Kings are men, and included in the general all men: and if for all that are in Authority or Eminent place, then certainly for all Kings; being in supremest Authority and Eminency; and included by name between those two universals, *All men*, *All in Authority*. 3ly. Because the subsequent words,

\* The Divines  
Notes on 1  
Tim. 2. 1, 2.

\* Hierom,  
Chrysostom,  
sedulius, Pri-  
masius, Am-  
brose, Theo-  
doret, Rhe-  
migius, Oecu-  
menius, Beda,  
Theophylact.

\* see Eusebi-  
us, Socrates  
Scholasticus,  
Nicephorus,  
Dorotheus,  
Baronius,  
Spondanus,  
The Centuries,  
Mr. Fox, and  
others.

that

that under them we may lead a quiet and peaceable life, in all godlineſſ and honesty: And, who will have all men to be ſaved, and to come to the knowledge of the truth, implies, that the Kings, and all in Authority, at that time, for whom they are exhorted to make ſupplications, &c. were perſecutors, under whom they had no preſent reſt nor quietneſſe, and unconverted to the knowledge of the truth and means of ſalvation. 4ly. Becauſe St. Pauls precept, Rom. 12. 14. *Bleſſe them which perſecute you, bleſſ and curſe not*; compared with v. 20, 21. Rom. 13. 1, to 10. Titus 3. 1, 2, 3. paralleld with our Saviours own reiterated precept, Mat. 5. 44, 45. Luke 6. 27, 28, 29. *But I ſay unto you, love your Enemies; Bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you; And unto him that ſmiteth thee on the one cheek, offer him alſo the other: and him that taketh away thy cloak, forbid not to take thy coat alſo; that you may be the children of your Father which is in heaven; for he maketh his Sun to riſe to the evil, and to the good, and ſendeth rain on the juſt and on the unjuſt.* Which precept relates principally to **Kings and Rulers**, before whom they ſhould be brought, perſecuted, and put to death, Mat. 10. 18, to 38. Lu. 21. 12, &c. 5ly. Becauſe he never exhorted, commanded, encouraged in the leaſt degree, any Chriſtians to curſe or pray againſt their **Kings**, though **Pagans, Tyrants, Perſecutors**: much leſſe to rebell againſt, depoſe, or dethrone, behead, execute them. If Chriſtians then be thus exhorted, obliged by the Apoſtle to make prayers, ſupplications, interceſſions, and thankſgivings even for their **Perſecuting, Tyrannical, Pagan, wicked Kings**, not to depoſe, murder, execute them in High Courts of Juſtice, or to extirpate their royal poſterity, Kingship, and alter their form of Government which they are profeſſedly prohibited to do for conſcience ſake, under pain of damnation, in direct terms, Rom. 13. 1, to 7. Tit. 3. 1. and 1 Pet. 2. 13, 14. Then certainly they are much more obliged to make ſupplications, prayers, interceſſions, thankſgivings for their hereditary Chriſtian, Proteſtant, Orthodox, rightfull Kings, and not to dethrone, murder, execute

execute them in any strange High Courts of Justice, nor to extirpate their royal issue, Kingship, and change their whole frame of Government, from which they are expressly prohibited by these Gospel Texts, and restrained by their Solemn Oathes of Allegiance, Fealty, Supremacy, Protestation, Vow, League, Covenant, under pain of eternal damnation, and the guilt of highest Perjury, Treachery, Rebellion.

It was \* *Sedulius* his Apostrophe to *Herod*, who feared our Saviour Christ would have deprived him of his earthly Crown,

\* In Hymno  
Acrost. de vi-  
ta Christi.

*Herodes hostis impie  
Non abripit mortalia*

*Christum venire quid times?  
Qui Regna dat caelestia.*

Why wicked *Herod* dost thou fear, and at Christs coming frown?

The mortal he takes not away, who gives the heavenly Crown.

Which *Claudius* thus seconds, \* That King which is born cometh not to overcome Kings by fighting, but to subdue them after a wonderful manner by dying, &c. for he is come not that he may destroy alive, but that he may triumph being slain. How then any Servants can be greater, wiser, powerfuller than their Lord, King *Jesus*, who came not to dethrone, uncrown any earthly Kings, and reign alive in their steads, but to conquer and triumph over them only by his death, though King of Kings and Lord of Lords: in daring to ravish not only the Crowns, but Lives, Kingdoms, hereditary Lands, Revenues, Powers, Kingships of their Christian Sovereigns, instead of making Supplications, Prayers, Intercessions, Thanksgivings for them, and their Royal posterity, let their own Consciences resolve them, and all others who preach the Gospel, wherein there is neither Precept nor President for such Antichristian, Jesuitical practices.

\* Rex iste qui natus est non venit Reges pugnando superare, sed moriendo mirabiliter, venie enim non ut regnet vivus sed ut triumphat occisus. *Claudius* l. 1. in Matth. Bishop Usher of the Religion professed by the Ancient Irish, p. 97, 98 Mar. 10. 24. 25. John 13. c. 15. 20.

gly. The end, reason why Ministers, Christians and other Subjects should make Supplications, Prayers, Intercessions, Thanksgivings.



Thanksgivings for their very persecuting, tyrannizing, oppressing Pagan KINGS, Governours, and yielding patient loyal Subjection under them is, because it is the most effectual means prescribed by God, whereby to reclaim, convert, save them, by overcoming their evil with goodness, Rom. 12. 20, 21. the most probable, ready, prevalent course by which they themselves may lead a quiet and peaceable life under them in all godliness and honesty; and recover, enjoy both their invaded civil and Christian Liberties; not their mutinous Rebellions or taking up Arms against them, forcibly to reform or dethrone them; which would but increase their troubles, pressures, persecutions, interrupt their peace, quietness, yea make shipwreck of their godliness, honesty, loyalty, faith, and good Consciences, which we have found true, by late sad experiments. Upon which ground the Apostle Paul thus describes the deportment of himself, and the other Apostles and Christians under their Persecutors, 1 Cor. 12, 13. *being reviled, we bless, being persecuted, we suffer, being defamed, we intreat*, according to our Saviours forecited Precept, Mat. 5. 44, 45. seconded with his own example, and Stephens, who prayed for their murdering Persecutors at their very deaths, Luke 23. 34. Acts 7. 60. leaving us an example that we should follow their steps herein, 1 Pet. 2. 20, 21, 22, 23. Jam. 5. 6, to 12.

10ly. The motive God here used to excite Timothy and all other Christians to make Supplications, Prayers, Intercessions, and Thanksgivings for Kings and all in Authority under them, whether good or bad, Pagans or Christians. Persecutors or Protectors of Religion, for this is good and acceptable in the sight of God our Saviour, as well as beneficial to themselves, their Kings and Governours in the last recited respects. And if so, then the neglecting, rejecting, inhibiting of these Duties in publick or private, must questionless be very evil, sinfull, displeasing in the sight of God our Saviour, who will severely punish it; yea a means to hinder us from enjoying and leading a quiet and peaceable life in all godliness and honesty; or any Settlement

or

or Tranquillity, in Church and State, which we have long expected, endeavoured, desired, and prayed for, but never enjoyed since we neglected, and rejected this duty of making *Supplications, Prayers, Intercessions, Thanksgivings* for our Kings; and casting off their Persons and Kingly Government, and are never likely to enjoy, till we Loyally and Conscientiously restore both them and these duties for them, prescribed in and by this Gospel Text, which I have opened and pressed to the full, upon this consideration, and the Apostles Resolutions, Acts 4. 19. c. 5. 29. *We ought to obey God, rather than Men.*

11ly. This exhortation of *Paul*, was practiced by himself, when he was brought as a Prisoner, and pleaded his cause before King *Agrippa*, Acts 26. 28, 29. Who saying to *Paul*, *almost thou perswadest me to be a Christian.* Thereupon *Paul* said, *I would to God not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.* A direct prayer to God, for this Kings, and his other Auditors Conversion to Christianity.

Thus much for Scripture Presidents and Precepts, warranting and commanding this duty, both before, and under the Law and Gospel. I now proceed to other Testimonies in the Primitive Church, as well for Pagan, Arrian and heretical persecuting Emperors, Kings, Princes, as for Christian, Orthodox, and such who were Protectors of Christianity and Christians.



## CHAP. IV.

FOR the practice of the Primitive Church and Christians touching their publike & private prayers, intercessions, supplications,

supplications for Kings and Emperors, though Pagans and Persecutors, as then they were, no doubt it is as ancient as the Apostles themselves, as is evident by the 1 Tim. 2. 1, 2. and practiced by them, in their publike Liturgies, if we believe the Liturgies fathered upon St. Peter, and St. Mark, to be genuine.

In the Masse of St. Peter (published by William Lindan, Bishop of Gaunt) printed in Bibliotheca Patrum, Colonia Agrip. 1618. Tom. 1. p. 210. E. I find the Deacon saying *In pace Regemus Dominum, pro Religiosissimis Augustis, ut una propugnent, &c.* But this Masse, twice mentioning the mediation and intercession, *beatorum Apostolorum Petri, Pauli, Cornelii, Cypriani, Laurentii, &c.* (some of them not living till 200. years after Peters death,) and speaking of Peter only as a Saint and Martyr departed; and this prayer being not for any Pagan, but most religious Christian Emperors, This Masse is certainly a gross Popish forgery fathered upon Peter some hundreds of years after his death; yet I thought meet to mention this passage in it.

The Liturgie attributed to St. Mark the Evangelist, Peters Disciple, as it is but a Popish forgery as well as Peters, yet because it contains some set observable Prayers for Kings, I shall here insert them, as translated out of the Greek Copy. *Biblioth. Patrum, Colonia Agrip. Tom. 1. p. 21. C.*  
 “Sacerdos hunc in modum orat. Dominator Domine,  
 “Deus omnipotens, Pater Domini & Dei, & Servatoris  
 “nostri Jesu Christi, precamur & obsecramus te, ut ~~Re-~~  
 “gem nostrum in pace et fortitudine justitieque conser-  
 “ves. Subleito ei, o Deus, omnem inimicum & adver-  
 “sarium. Apprehende arma & scutum, & exurge in ad-  
 “jutorium ejus. Da ei, o Deus, victorias, ut animum ad  
 “ea intendat, quæ nobis pacifica sunt, & ad nomen san-  
 “ctum tuum. Ut & nos in tranquillitate dierum ejus qui-  
 “etam et tranquillam vitam degamus in omni pietate &  
 “honestate, gratia & commiserationibus, & benignitate uni-  
 “geniti filii tui, &c. Unto which Prayer all the People  
 are to say, *Amen.*

After which p. 23. follow these two Prayers, *Regem,*  
*Le-*



“Legiones, Principes, Senatus & Concilia, Populos no-  
 “stros in omni pace disponito. Rex Regum et Domine  
 “dominantium, Regnum servi tui orthodoxi et Chri-  
 “stum amanti Regis nostri, quem super terram regna-  
 “re justum censuisti, in pace, et fortitudine, et justitia, et  
 “tranquillitate conserva. Subjicito ei, Deus, omnem ho-  
 “stem et adversarium, tam nostratem quam externum.  
 “Apprehende arma et scutum, & exurge in adjutorium  
 “ei. Obumbra super caput ejus in die belli: fac, ut de  
 “fructu lumbi ejus sedeat super sedem ejus. Loquere ad  
 “cor ejus bona, pro sancta tua Catholica & Apostolica Ec-  
 “clesia, & omni Christum amante populo, ut & nos in  
 “tranquillitate ejus, tranquillam & quietam vitam de-  
 “gamus, in omni pietate & sanctitate. Which latter  
 Prayer is only for Christian Kings, the former for Pagan as  
 well as Christian, both founded on the 1 Tim. 2. 1, 2.

But to omit these spurious, I shall proceed to true genu-  
 ine Antiquities.

*Polycarpus* the Disciple of *St. John*, and the Elders with him, about 120. years after *Christ's* Nativity, in their E-  
 pistle to the Church of God at *Philippi*, precisely enjoin  
 them, to pray for Kings, Potentates, and Princes, (then  
 all Pagans) and likewise for their Persecutors, Haters,  
 and Enemies to *Christ's* Cross, that their fruit may be  
 made manifest in all things, and that they might be made per-  
 fect in *Christ*.

Anno Christi  
 120.  
 c Bibliotheca  
 Patrum, Colo-  
 nize Agrip.  
 1618. Tom. 1.  
 p. 96. G.

*Justin Martyr* in his 2d. *Apology* for the Christians to  
*Ælius Adrianus*, and *Antoninus pius* the Emperors, and the  
 Senate of *Rome*, about the year of *Christ* 150. thus relates  
 the loyalty of the Christians to them, both in paying Tri-  
 butes and praying to God for them, though Pagans, and  
 Persecutors of Christianity. d “Tributa vero & census iis  
 “qui à vobis constituti sunt, ubique in primis conamur  
 “pendere, quemadmodum ab eo (Christo) instituti su-  
 “mus: cum enim ad eum quidam adissent, quærerentque,  
 “num tributum pendendum esset Cæsari? qua sivitque: ex  
 “iis vicissim, cujus imaginem & simulachrum nummus ha-  
 “beret? ac respondissent Cæsaris: rursus eis respondit,

Anno 150

d Bibliotheca  
 Patrum Tom.  
 2. p. 43. G. H.

\* Ibid. p.  
52.

“ Reddite ergo quæ sunt Cæsaris, Cæsari; & quæ sunt Dei,  
 “ Deo. Hinc Deum solum adoramus; vobis autem in aliis  
 “ rebus læti servimus, Regesque vos & Principes hominum  
 “ esse profiteamur; Rogamusque ut vos, cum Regali po-  
 “ testate, sanam bonamque mentem habere inveniamini  
 “ ni. Quod si nobis etiam precantibus, & in lucem omnia  
 “ proferentibus, negligetis, nihil ex eo detrimenti capiemus,  
 “ &c. At the end of this \* *Apology*, there is an Epistle of  
*Marcus Aurelius Antoninus* the Emperor, to the Senate of  
 Rome, in favour of the Christians, reciting; *That when he*  
*and his Army in Germany, were surrounded with their Enemies,*  
*and like to be destroyed by them, and for want of water, having not*  
*drunk any in 5. daies space, he thereupon sent for the Christians in*  
*his Army, of whom he found a great multitude, and would have*  
*compelled them with threats to fight, which he ought not to have*  
*done, because he afterwards knew their force. Hereupon they assaul-*  
*ted the Enemies, not with any preparation of weapons, nor of arms,*  
*or trumpets; but casting themselves down upon the ground, (ha-*  
*ving God, as it seems, shut up in their minds and Consciences*  
*voluntarily, though we call them Atheists,) they not only*  
*prayed that for me, but also for this Army, they might be*  
*removers of the Thirst and Famine, wherewith they were pressed. So*  
*soon as they had cast themselves down upon the ground, and had*  
*prayed to their God, whom I knew not, presently there fell showers*  
*of rain from Heaven, which were most cold upon us; but upon the*  
*Enemies of the Romans there fell hail in the shape and likeness of*  
*fire. And it is also very likely God was presently at hand in the*  
*midst of their Prayers, as invincible and indissoluble. Wherefore*  
*beginning from thence, we may grant to such, that they may be*  
*Christians, lest they should request and impetrate any armes of*  
*this kinds against us. Wherein it is acknowledged by this*  
*Emperor, that all these Christian Souldiers, did in this*  
*Extremity of danger, thirst and famine, pray for the Em-*  
*peror and his Armies safety and deliverance from their E-*  
*nemies, though Pagans, & that God instantly heard & an-*  
*swered their prayers, sending a comfortable rain to refresh*  
*them, and raining hail, and fire, and thunderbolts from*  
*Heaven on their Enemies, which routed them without*  
 fighting;

fighting; whereupon this Emperor indulged them Liberty, to profess themselves Christians, without any impeachment or molestation as formerly. *Tertullian ad Scapulam* lib. p. 165. thus relates the story. *Marcus quoque Aurelius in Germanica Expeditione, Christianorum Militum Orationibus ad Deum factis, imbres in site illa impetravit.* And in his *Apologeticus* p. 588. *Et nos è contrario edimus Christianorum Protectorem, si literæ M. Aurelii gravissimi Imperatoris requirantur, quibus Germanicam sitim Christianorum forte Militum precationibus, Impetrato imbræ discussam contestatur.* *Orosius* l. 7 c. 15. thus, *Militēs Christiani sub M. Antonino merentes, pluviam in summa siccitate, & victoriam in ultima propè desperatione, a Deo precatione sua Impetrarunt.* *Ea victoria Marcomannicum bellum confecit, &c.* *Nicephorus Eccles. Hist.* l. 4. c. 12. relates the story at large: *That the Christian Legion, kneeling down upon their knees, and imploring the help of God, in their extream thirst, danger and necessity, when they were thus praying, God smote their Enemies, which pursued them, with frequent thunderbolts (whence they were afterwards stiled The thundering Legion) and refreshed and revived the Emperors Army, with sweet and pleasant showers.* *Tam efficaces Scilicet nostrorum esse preces.* *Hanc rem profanietiam Historici tradidere: as Apollinaris, and Julius Capitolinus in the life of M. Antoninus.*

*Theophilus Antiochenus* Patriarch of *Antioch*, flourishing about 180. years after Christ, under the Emperours *Marcus Aurelius*, and *Commodus*, in his (d) lib. 1. ad Autolichum, contra *Christiana Religionis calumniatores*, writes thus concerning his and other Christians practice in honouring and praying for, though not adoring the Pagan Roman Emperor and King. *Honorabo Regem sive Cæsarem, non tamen adorabo, verum pro eo orabo.* *Deum qui vere verus Deus est adorabo, sciens Cæsarem ab ipso esse ordinatum.* *Rex enim sive Cæsar Deus non est, meminerit se esse hominem, a Deo esse in hanc dignitatem promotum, non ut adoretur, sed ut iuste, quemadmodum iustitia exigit, judicet.* *Nam Regnum sive Imperium, rerumque*

Anno 130.  
d Bibliotheca  
Patrum, Tom.  
2. p. 158. D.



“ rerumque administratio ipsi a Deo commissa & deman-  
 “ data est. Regem quidem sive Cæsarem honora: honora,  
 “ inquam, magna cum benevolentia, subiectus ei existens  
 “ et orans pro eo. Hæc faciens, Dei voluntatem exequi-  
 “ ris, nam divina legis hic tenor est; Honora fili mi De-  
 “ um & Regem, et nunquam eorum inobediens sis. Subi-  
 “ to enim hostes suos ulcisci possunt. This was the loy-  
 “ al Doctrine, practice of this Great Patriarch, and the  
 “ primitive Church of Antioch, (where the Disciples were  
 “ first called Christians) to obey, honor, and pray for their  
 “ very Heathen King or Caesar, as set over them by God  
 “ himself, and that with cheerfulness and benevolence, as  
 Duties specially commanded them by the tenor of Gods  
 word.

Anno 180.

Irenæus Bishop of Lions in France flourishing at the same time, as he affirms, *Adversus hæreses*, l. 4. c. 34. Est ergo Altare in cælis, illuc enim preces nostræ dirigendæ; so he asserts, lib. 5. p. 599, 600, 601. Non diabolus determinavit hujus seculi Regna, sed Deus, Regis enim cor in manu Dei est: & per Solomonem ait verbum, Per me Reges regnant, &c. which he likewise proves from Rom. 13. 1, 2. whence he concludes, Ad utilitatem ergo Gentilium, Terrenum Regnum positum est a Deo, sed non a Diabolo, (qui nunquam quietus est, imo qui nec ipsos quidem Gentes vult in tranquillo agere) ut timentes Regnum humanum, non se alterutrum homines vice piscium consumant, sed per legum positiones repercutiant multiplicem Gentilium injustitiam. Et secundum hoc ministri Dei sunt, qui tributa exigunt a nobis, in hoc ipsum servientes quæ sunt potestates, a Deo ordinate sunt. Manifestum est, quoniam mentitur Diabolus, dicens, Mibi tradita sunt, & cui volo, do ea. Cujus enim jussu homines nascuntur, hujus jussu et Reges constituuntur, apti his qui in illo tempore ab ipsis regnantur. Quidam enim illorum ad correctionem & utilitatem subjectorum dantur, & conservationem justitiæ. Quidam autem ad timorem & penam, & increpationem.

Anno 190.

1 Bibliorbeca  
 Patrum, Tom.  
 3. p. 129, 139,  
 140.

Therefore there is good reason for the Church and Christians to pray for them, though Pagans and Persecutors  
 Athenagoras Atheniensis, a famous excellent Philosopher, in his most excellent (f) *Apologia*, sive *Legatio pro Christianis*, dedicated

dedicated by him to the Roman Emperors, *Marcus Aurelius Antoninus*, & *Aurelius Commodus*, not only justifies the loyalty, fidelity, and obsequiousness of all the Christians then living under them, and Prayers for them, against all the malicious calumnies of their Slanderers and Pagan enemies, worthy perusal, but likewise brings them in using this constant form of Prayer to God for them, and their royal Posterity, and their succession in the Empire after them, both in publick and private. *Nos enim adeo vobis devoti addictique, pro Imperio vestro preces ad Deum fundimus, et ut filius (quod iustissimum est, let our Antimonarchists observe it) in Regno olim Parenti succedat, utque Imperium vestrum magis magisque semper augeatur. Denique, omnia ex animi sententia vobis eveniant optamus: quod & nobis salutare fuerit, ut quietam tranquillamque vitam degentes, vobis interim ad quolibet Imperia prompti inserviamus.* Grounding this their practice on the 1 Tim. 2. 1, 2, 3. as an evangelical duty prescribed to them by God.

*Tertullian* flourishing about 200. years after Christ, is very copious in justifying the loyalty of all the Christians in his Age, to their very idolatrous persecuting Roman Emperors, together with their dutifull subjection to and prayers unto God for all of them, against the malicious accusations and complaints then made against them by their Enemies; I shall transcribe two of his passages to this purpose. (g) *Sic & circa majestatem Imperatoris infamamur, tamen nunquam Albiniani, nec Nigriani, vel Cassiani, (chief Conspirators and Traytors against their Emperors) inveniri potuerunt Christiani; sed iidem ipsi qui per genios eorum in pridie usquam juraverunt, qui pro salute eorum hostias et fecerunt, et voverunt; qui Christianos saepe damnarunt, hostes eorum sunt reperti. Christianus nullus est hostis, nedum Imperatoris, quem sciens a Deo suo constitui, necesse est ut et ipsum diligat, et revereatur et honoret, et saltem velit cum toto Romano Imperio, quousque seculum stabit, tandem enim stabit. (Therefore they never attempted the deposition of the Emperor, nor change of*

Anno 200.

g Ad scapulam, lib. p. 162, 163.

the Imperial Government, though Pagan: ) colimus ergo et Imperatorem sic, quomodo et nobis licet, et ipse expedit, ut hominem a Deo secundum: & quicquid est, a Deo consecutum, solo Deo minorem. Sic enim omnibus maior est dum solo Deo vero minor est. Sic & ipsis Deus major est, dum & ipsi in potestate sunt ejus, Itaque et sacrificamus pro salute Imp: sed Deo nostro et ipsius; sed quomodo præcepit Deus, pura prece; Ita nos oramus magis pro salute Imperatoris, ab eo eam postulantes qui præstare potest. His passages in his *Apologia adversus Gentes* are most full: where he thus writes and refutes the Gentiles objections of this kind against the Christians. *Ventum est ad secundum titulum Cæsaris Augustioris Majestatis, &c.* Propterea igitur publici hostes Christiani, quia Imperatoribus neque vanos, neque mentientes, neque temerarios honores dicant, quia vera Religionis homines solemnia eorum conscientia potius quam lascivia celebrant, &c. To which he returns this Answer, fully clearing the loyalty of the Christians to their persecuting Pagan Emperors, and constant prayers for them. *Insuper eos debellatis qui salutem Imperatorum sciunt petere, qui etiam possint impetrare dum sciunt petere.* Pos enim pro salute Imperatorum Deum invocamus æternum, Deum verum, et Deum vivum, quem et ipsi Imperatores propitium sibi præter ceteros malunt, *Sciunt quis illis dederit Imperium, sciunt quis homines, quis & animas: Sentiant Deum esse solum, in cujus solius potestate sunt, à quo sunt secundi, post quem primi, ante omnes et super omnes Deos, homines, &c.* Inde est Imperator, unde & homo ante quam Imperator; inde potestas ei, unde & spiritus: Illuc suspicientes Christiani \* manibus expansis, quia innocuis, capite nudo, quia non erubescimus, denique sine monitore, quia de pectore oramus, precantes sumus semper pro omnibus Imperatoribus, vitam illis proleptam, Imperium securum, Domum tutam, Exercitus fortes, Senatam fidelem, populum probum, orbem quietum, quæcunque hominis et Cæsaris vota sunt. Hæc ab alio orare non possum, quam a quo sciam me consecuturum, quoniam & ipse est qui solus præstat, &c. Sic itaque nos ad Deum expansos ungule fodiant, cruce suspendant,

In *Apologia*, c. 30, & c. Cent. Magd. 3. c. 3. col. 11. See La Cerda, & Rhenanus Annotations,

\* See Clement Alexandrinus Stromatum, l. 6.



dant, ignes lambant, gladii guttura detruncant, bestiae insiliant, paratus est ad omne supplicium ipse habitus orantis Christiani. Hoc agite boni Praefules, extorquete animam Deo supplicanti pro Imperatore. Hoc erit crimen ubi veritas & Dei devotio est. Adeo lati nunc sumus Imperatori, & mentiti vota quae dirimus, ad evadendum scilicet. Plaudet proficit ista fallacia. Admittitis enim nos probare quodcumque defendimus. Qui ergo putas, nihil nos de salute Caesarum curare, inspicere Dei voces, literas nostras, quas neque ipsi suppressimus, & plerique casus ad extraneos transferent. Scitote ex illis, praeciptum esse nobis, ad redundantiam benignitatis (b) Etiam pro inimicis deum orare, et persecutoribus nostris bene precari. Qui magis Inimici & Persecutores Christianorum quam de quorum maiestate convenimus in crimen? sed etiam nominatim & manifeste, (i) orate (inquit) pro Regibus, et pro principibus, et potestatibus, ut omnia tranquilla sint. Nobiscum enim concutitur Imperium. Concussis etiam ceteris membris ejus, utique et nos ( licet extranei a turbis aestimemur ) in aliquo loco invenimur. Est et alia major necessitas nobis orandi pro Imperatoribus, etiam pro omni statu Imperii, rebusque Romanis, quod vim maximam universo orbi imminuentem, ipsamque clausuram seculi acerbitates horrendas comminantem, Romani Imperii commeatu scimus retardari. Itaque nolumus experiri, et dum precamur differri, Romanae diuturnitati favemus. Sed quid ego amplius de Religione et Pietate christiana in Imperatorem? quem necesse est suspicamus, ut eum quem Dominus noster elegerit. ut merito dixerim, noster est magis Caesar, ut a nostro Deo constitutus: itaque ut plus meo, plus ego illi operor in salutem. &c. Eidem sumus Imperatoribus qui & vicinis nostris. Male enim velle, male facere, male dicere, male cogitare de quoquam ex equo vetamur. Quodcumque non licet in Imperatorem, id nec in quemquam: quod in neminem, forsitan magis nec in ipsam, qui per Deum tantus est. Si inimicos ( ut supra diximus ) jubemur diligere, quem habebimus odisse? item si laeso vicem referre prohibemur, ne de facto pares simus, quem possumus ledere? &c.

d Mat. 5. 44,

45. Lu. 6. 27,

28.

k 1 Tim. 2. 1,

2, 3.

After which relating the manner of the Christians publick Assemblies, he addes. *Coimus in cœtum & congregationem, ut ad Deum, quasi manu facta Precationibus ambiamus orantes. Hæc vis Deo grata est. Oramus etiam pro Imperatoribus, pro Ministris eorum, et Potestatibus sæculi, pro rerum quiete, pro mora finis, &c.* And for their faithfull paying of Tribute to the Emperours without fraud, he subjoyns. *Sed cetera vectigalia gratias Christianis agunt ex fide dependentibus debitum, quæ alieno fraudando abstinemus, ut si ineatur quantum vectigalibus pereat fraude & mendacio vestrarum professionum, facile ratio haberi possit unius speciei querela compensata pro commodo cæterarum rationum.* Now that the primitive Christians were not thus loyal to their Pagan persecuting Emperours, and prayed for them, from any base carnal fear, flattery, or want of power to resist them by force of Arms, but merely out of conscience and duty towards Gods commands, is evident by the premises; and *Tertullians* expresse words, who informs us, that the Christians then were so numerous and potent, That they wanted neither number, nor power to resist and avenge their enemies, if they pleased, & could easily do it in one night, being \*more in number than the Mauritanians, Marcomanni, or Parthians, or any one Nation of the world, confined but to one Country, having then overspread the world it self. *Externi sumus & vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, forum; sola vobis relinquimus templa. Cui bello non idonei, non prompti fuissetmus, etiam impares coptis, qui tam libenter trucidamur? Si non apud istam disciplinam, magis occidiliceret, quam occidere. Potuimus et inermes, nec rebelles, sed tantummodo discordes, solius divortii invidia adversus vos dimicasse.* And the forecited Letter of the Emperour *Marcus Aurelius* (p. 50.) imports as much.

How then should this dutifull subjection, loyalty, these frequent fervent prayers of the primitive Christians, for the life, safety, continuance of the Government, Empire of their very persecuting Pagan Roman Em-

\* See Plinii  
Epist. l. 10.  
Epist. 97.

Emperors, in consciencious obedience to Gods commands, and out of these grounds of Christian policy, for their own safety, tranquillity, and the publick good; condemn the transcendent disloyalty, treachery, rebellions, anti-monarchical conspiracies, practices, prayers, humiliations of many degenerated Saints, and Apostates in our Age, against their lawfull hereditary Christian Kings, and their Kingly Government; who upon the serious consideration of these premises, must either execrate, renounce, reform these their unchristian, antichristian practices, or else confess themselves to be no true, nor real Christians?

Origen flourishing about the year of Christ 230. hath a most pregnant, full and punctual passage to my purpose, Anno 230. *Contra Celsus*, l. 8. Operum, Basilæ 1571. Tom. 2. p. 809, 810. *Postremo hortetur nos Celsus, ut opem feramus Imperatori totis viribus, & geramus ejus auspiciis justa pique bella, neque detrahemus militiam si res ita postulat. Respondemus: feremus Imperatori auxilia suo tempore, sed divina, ut ita loquar, nimirum armatura fretos non humana. Idque facimus Apostoli monitis obedientes, cujus hæc verba sunt: Obsecro vos primum, ut faciatis deprecationes, orationes, interpellationes, gratiarum actiones pro omnibus hominibus, pro Regibus, & omnibus in potestate collocatis. Et quo cujusque insignior est pietas, eo majorem opem Imperatori fert, magis quam stantes in procinctu milites, & occidentes quotquot possunt ex hostibus: Possumus etiam sic respondere alienis a nostra fide, & ad militiam pro Republica cadesque hominum nos urgentibus. Ecce vestrum quoque numinum Sacerdotes & delubrorum custodes dextras servant puras à sanguine causa sacrorum, ut incruentis impolutisque cade manibus victimas offerant solenniter iis, quos habetis pro Diis, nec ullo bello delectos habetis è sacrificiorum ordine. Hujus moris si vobis constat ratio, quanto magis cæteris militantibus, non contemnenda est nostrorum hominum militia, manus quidem puras servantium, decertantium autem fufis ad Deum precibus pro legitimo Imperatore, et pium justumque bellum gerente milite, ut destruat quicquid est juste facientibus adversarium. Itaque precibus nostris profligantes omnes bellozum excitatores Demones ac per-*

1 Tim. 2.



turbatores pacis ac fœderum, plus conferimus Regibus, quam qui arma gerant pro Republica. Laboramus æntem pro Imperio Romano, dum justè viventes, vota pro eo facimus, exercentes jus in contemnendis voluptatibus, nec sinentes nos ab eis quovis pertrahi. Sic nos præ aliis pugnamus pro Imperatore, & licet cum ipso non militemus, habemus tamen castra propria pietatis auspiciis, et rem deprecationibus gerimus. Quod si Celsus jubet nos etiam præfœduris militariibus fungi pro patria. Sciat nos hoc quoque facere, sed non in conspectu hominum ad captandam inanem gloriam; In occulto enim mentis nostræ ad Deum vota fundimus pro patria, haud secus quam Sacerdotes: Et plus beneficiori in Christianis confertur in patriam quam a reliquis hominibus, dum cives erudiunt ad pietatem erga Deum tutelarem patriæ præsidem, ejusque viam ad cælestem quandam civitatem Dei muniant, modo rectè vivant, vel in exiguis civitatibus. How should this shame and reprove us now for neglecting this Christian duty for our christian Protestant Kings and Kingdoms?

Anno 240. St. Cyprian, Bishop of Carthage ( who was martyred in the 8. persecution, under the Emperors *Valerianus* and *Galienus*, Anno 248. ) in his elegant Book *Ad Demetrium* Proconsul of *Afric*, who imputed all the wars, famins, wherewith the world was then afflicted, to the Christians, writes thus of the Christians prayers for and loyalty to their persecuting Emperors and Superiours. \* “ Nos qui “ exposita nativitate terrena, spiritu recreati & renati sumus, nec jam mundo, sed Deo vivimus, non nisi cum “ ad Deum venerimus, Dei munera & promissa capiemus: “ Et tamen pro arcendis hostibus, et preces fundimus; “ et pro pace ac salute vestra, propitiantes ac placantes “ diebus ac noctibus fugiter atque instanter oramus. On which passage, *Pamelius* hath this observation. *Locus insignis pro antiquitate precum Ecclesiarum communium; qualis est etiam in Tertul. & Justin. Apologiis. Reperiuntur hujusmodi preces in Liturgiis etiam Jacobi, Clementis, Basilii, Chrysostomi.* That the Christians then prayed for their very Enemies and Persecutors, according to Christs injunction, St. Cyprian expressly asserts in his Book, *De bono Patientiæ*, p. 184. b. *De Zelo & Livore*, p. 191. a. *Testim. l. 3. ad Quirinum*, Sect 49. p. 221. *Diony-*

\* Edit. Pam.  
1617. P. 166.

\* *Dionysius*, and other Christians, convented before *Emilianus* the Governour under the Pagan Emperour *Valerianus*, Anno 260. as if they were enemies to the Emperors, and prayed not to God for them and the Empire, gave him this Answer. *Pos omnes Deum, Deum omnium Gubernatorem, qui Valeriano & Galieno Cæsaribus Imperium largitus est, et colimus, et veneramur. Huic etiam sine intermissione pro eorum Regno, ut stabile et firmum maneat, preces adhibemus.* And can any Christians think they do either God or their Country good service, in giving over praying thus for their Christian Kings and Kingdoms, and maintaining and continuing them both together?

Anno 260.  
\* Euseb. Eccl.  
Hist. l. 7. c. 10.  
Centur. Magd.  
3. c. 4. col. 61.

*Arnobius* a Christian Philosopher and Rhetorician flourishing about the year of Christ 300. under persecuting Pagan Emperors, in his *Disputationum adversus Gentes*, l. 4. *Antuerpiæ*, 1582. p. 148, 150. writes thus, "Majestatis sunt apud vos rei, qui de vestris secus obmurmaverint Regibus. Magistratum in ordinem redigere, Senatorem aut convitio prosequi suis esse decrevistis periculosissimum panis, &c. Soli sunt apud vos Superi inhonorati, &c. Nostra quidem scripta cur ignibus merverint dari? cur immaniter conventicula dirui? in quibus summus oratur Deus, Pax cunctis, et ventis postulatur, Magistratibus, exercitibus, Regibus, familiaribus, inimicis, adhuc vitam degentibus: in quibus aliud auditur nihil, nisi quod mites, verecundos, pudicos, castos, familiares, communicatores rei, & cum omnibus, quos solidet germanitatis necessitudine copulatio. Verum ita se res habet, ut quoniam plurimum gladiis, & potestate valetis ferri (the case of our Army-Saints now) anteire vos etiam veritatis scientia judicetis, et esse pro diis pios quorum potentia primi opinionum obscuritate fœdastis.

Anno 300.

Anno 310.

\* Socrates,  
Eccles. Hist. l.  
1. c. 20 Ruffinus,  
l. 1. c. 10. Theod. l. 1. c. 3.  
Sozomen, l. 2. c. 6. Centur.  
Magd. 4. c. 13. col. 1441.

In the reign of \* *Constantine* the Great, a Godly and devout Christian Woman being taken Captive by the *Iberians*, dwelling nigh the *Euxine* Sea, then Idolators and Barbarians, gave herself to continency, fasting and fervent prayer, during her Captivity, the Kings Son of very tender years

years, fell into a dangerous disease, whereof none to whom he was carried could cure him : at last they brought him to this Christian Captive ; who in the presence of many Women, without applying any salve or medicine, laid her Sackcloth upon him , and said only these words , *Christ which healeth many , will also heal this Infant.* When she had uttered these words, And also prayed unto God for ayde and assistance to heal and cure the Disease, the Child forthwith recovered and enjoyed perfect health. The fame of which cure being bruited amongst the Barbarians Wives, came at last to the Queens ears, so that she was very famous. A while after, the Queen herself fell sick, and this simple woman was sent for, who refused to go, for fear some violence should be offered to her. Thereupon the Queen being conveyed to her, she practised, and prayed to God for her recovery, as she had done before for the Child, and forthwith the Queen is rid of her disease. Whereupon she thanketh the woman: who answer'd, *It is not my doing, but Christs the Son of God, the maker of heaven and earth; exhorting the Queen to call upon him, and to worship the true God.* The King hearing of this strange cure, commanded the Captive woman should be bountifully rewarded; Who sending back his rewards, said, *she wanted no riches, but esteemed Godlinesse the greatest treasure, and that the King should receive a precious Iewel, if he would acknowledge that God with she professed :* Whereupon the King and his Queen long instructed by her in the Christian Faith, called all his Subjects together by Proclamation, to whom he rehearsed the manner of his Sons and Queens cure by this Captives prayers, and what hapned to himself in hunting by praying to her God : then they preached Christ to both Sexes, the King to men, and the Queen to women, after that built a house of Prayer, turned Christians, and sent Ambassadors to Constantine, for a Bishop and Clergy-men to instruct them further in the Faith, protesting their further belief in Christ : as the marginal Historians more at large relate. Here we have a Captive Christian by her Prayers, healing the Kings Son, and Queen of incurable Diseases,



Diseases, under whom she was a Captive, and converting the King, Queen, and all his Subjects to the Christian Faith by her Prayers, and the miraculous cures wrought by them, and Christs power concurring with her prayers : a strong obligation for Christians to practise the Apostles precept, 1 Tim. 2. 1, 2, 3. even for Pagan persecuting Kings and Princes, much more for Christian, under whom they live not as Captives, but natural born Subjects.

St. Ambrōse, Hierom, S. dulus, Chrysoſtom, Theodoret, \* Bibliotheca Primasius, \* Remigius Bishop of Rhemes, Beda, Rabanus Maurus, Haymo Halberſtatensis, Oecumenius, Theophylact, and s. pars 3. p. 937. all Antients in their expositions and commentaries on the 1 Tim. 2. 1, 2, 3. with all modern Expositors on this Text, and St. Augustin, De civitate dei, lib. 19. c. 26. resolve, *That Christians ought to pray publickly and privately to God for the life, safety, prosperity of Pagan and persecuting Kings, Princes, Governors, Rulers, as well as those who are Christians, by the Apostles precept; he being inspired with the same Spirit as the Prophet Jeremy & Baruch was, Ier. 23. 7. who sent an Epistle to the Captive Jews in Babylon, to pray unto the Lord for the life of King Nebuchadonozar, and of his Sons, and for the peace of the City, to which they were carried Captives, because in the peace thereof they should have peace. And that upon the same ground, the Servants of God ought to pray unto him for the lives of their Kings, Princes, and their Sons, and the peace of their Realms, though Pagans, that they may the more freely serve God, and lead a quiet and peaceable life in all godlineſſe and honesty, which they cannot do in times of war and persecution.*

If then this was the constant doctrine, practice, duty of all the primitive Christians, Bishops, Ministers, Fathers of the Church, under their worst, bloodiest persecuting Pagan and idolatrous Emperors, Kings, Princes, thus constantly to make supplications, prayers, intercessions, & thanksgivings unto God for them, and to be most dutifull, loyal, and submissive to them, without the least rebellion, insurrection, or treachery against them, as all these Fathers clearly manifest; then much more ought it to,

to be so under their own lawfull hereditary Christian Kings and Princes, for which I shall produce some notable presidents in former ages, after Emperors and Kings became Christians, and imbraced the Gospel of Jesus Christ, in the 6. & 7. Chapters, reserved for a second part.



## CHAP. V.

**B**Efore I proceed to the practice of the Primitive Christians, and their successors in all Empires, Kingdoms, in praying, interceding, supplicating and giving thanks to God for their Emperors, Kings, and their royal Progeny, whether Orthodox or Heterodox, after they became Christians, I thought fit to subjoyn the practice even of Pagan Idolatrous Subjects, in praying and sacrificing to their Idol Gods, for the long life, prosperity, happy reigns and succession of their Pagan Idolatrous Kings and Emperors, and their posterity over them, both at their solemn inaugurations, their ordinary Addresses to them, and upon other occasions, and that as well for vitious, tyrannical, oppressive Kings and Emperors, as those who were most just, gracious, good, bountifull and beneficial to the publick.

I have hinted before, p. 14. That the *Israelites* borrowed their acclamations to, and prayers for their first King *Saul*, at his inauguration to the Kingdom, from the *Heathen Nations* round about them, who used to cry, *God save the King*; *O King live for ever*, at their Coronations, and addresses to them; and likewise to offer sacrifices, and prayers to their Gods for them and their Sons, as is evident by *Ezra* 6. 9, 10. c. 7. 21, 22, 23. compared with *Jer.* 29. 7. *Baruck* 1. 10, 11, 12. which I formerly insisted on. To which

which I shall adde, *Dan. 2.4.* Where King *Nebuchadnezzar* sending for all the *Magicians, Astrologers, Sorcerers, and Caldeans*, to interpret his dream; when they came and stood before the King, and heard his demand, they spake thus to the King in *Syriack*, **O King live for ever**: tell thy servants the dream, and we will shew the interpretation. *Dan. 3. 8, 9.* When King *Nebuchadnezzar* after this had erected a golden Image, and commanded all to fall down and worship it, under pain of being cast into the midst of a fiery furnace: Certain *Caldeans* came near and accused the *Jews* before the King, for not worshipping his Gods, and the Golden Image he had set up, which accusation they thus prefaced; They spake and said to the King *Nebuchadnezzar*: **O King live for ever**: *Dan. 5. 10.* When King *Belshazzar* was very much terrified with the hand-writing in the wall, in the midst of his impious feast, which none of his *Astrologers, Magicians, South-sayers* and wise men could read or interpret, the *Queen* thereupon came into the Banquet-house, and spake and said: **O King live for ever**, let not thy thoughts trouble thee, nor let not thy countenance be changed, &c. So *Dan. 6.6.* when the *Presidents of the Kingdoms, Princes, Governors, Counsellors* and *Captains of King Darius*, conspired against *Daniel*, and urged him to make an impious royal Statute; that whosoever shall ask a Petition of any God or man, for thirty days, save only of thee, O King, he shall be cast into the den of Lions; these *Presidents and Princes* assembled together to the King, and said thus unto him, **King Darius, live for ever**. And *v. 20, 21.* When the King came to the *Lions den*, after *Daniel* was cast into it, to inquire of his safety: Then said *Daniel* unto the King: **O King live for ever**. From all which texts it is irrefragable, that it was the constant practice of the *Persians, Babylonians, Assyrians* and *Caldeans*, and of all their *Princes, Governors, Officers, Astrologers, South-sayers, Queens, Wisemen, Courtiers, Subjects, People* in all their addressees & speeches to their Kings, to use this salutation to, and prayer for them, O King live for ever; and therefore much more to pray thus for them in their Temples, and to use this accla-



mation and the like, at all their Coronations and publick triumphs. Hence *Theodoret* in his *Interpretation* on *Dan.* 5. 10. on these words, *Rex in secula*, or, *in aeternum vive*: thus comments: *Hæc autem erat præfatio, qua subiecti Regibus eos tunc salutabant, et ad hoc usque tempus hic mos invaluit: Quidam enim imperiti, Reges eos qui nunc sunt, æternos vocare consueverunt; in syngraphis quoque commerciorum hoc quidam ascribunt, stultitiæ magis quàm impietatis damnandi.* And on *Dan.* 6. 21. He addes, *Usitatam præfationem (Daniel) suis sermonibus præponit, videlicet, liceat tibi Rex diutissime vivere: Etenim in præsentem etiam sempiternos Reges in commerciorum scripturis quidã appellare consueverunt.* *Junius*, *Calvin* and others on *Dan.* 2. & 3. & 5. & 6. observe That, *O King live for ever*, was a common salutation, and prayer, used amongst the *Caldeans*; for further proof whereof, I shall only adde one memorable president which *Ælianus*, *Varia Hist.* l. 3. c. 32. records, It being the custom of the *Persians* alwaies to present their Kings with gifts when they travelled abroad, a certain *Persian* named *Sinata*, meeting King *Artaxerxes* *Mnemon* far from his House, being much troubled in mind, that he had nothing to present him with, according to the law & custom of the *Persians*; he therupon ran to the river *Cyrus*, and taking up a little water in the palms of his hands, came and presented it to the King, saying, *O King Artaxerxes live for ever, O Rex Artaxerxes regnes in æternum, Nunc te prout possim, & quomodo possum, te munere dono, ut non indonatus, quantum ad me attinet, & quantum in me est, prætercas. Honoro autem te Cyri aquis,* &c. Wherewith the King being greatly delighted, sent him an honorable and rich reward.

a Tacitus, Ælius Lamprid. Flavius Vopiscus, Eutropius, Ælius Spartianus, Josephus, Suetonius, Dion Cassius, Grimons Imperial History, p. 15. 41. Tertull. ad Scapulam, & Apolog Arnobius adversus Gentes, Cent. Magd. 1, 2, 3, 4 c. 15. de Gentilismo: La Cerda Annotationes in Tertulliani Apologiam.

To passe from the *Persians*, *Babylonians*, and *Chaldeans* to the *Romans*.

It is evident by the Testimonies of sundry (a) *Historians* and *Fathers*, that the Idolatrous Pagan *Romans* did not only erect *Altars*, *Temple*, and *Statues* to *Julius Caesar*, *Augustus*, *Heliogabalus*, and others of their *Pagan Emperors* (wheras *Tyberius* only prohibited the Senate to build any

any Temple for him ) and likewise swear by their Names, Altars, *Genius*, & offer Oblations to them, as if they were Gods, which was most palpable flattery and idolatry: but also prayed and offered Vows and Sacrifices to their Gods for their welfare and prosperity; which was but loyalty and their bounden duty.

I shall present you with some few instances of special Vowes, Acclamations, and prayers for them, instead of many more which might be added.

The wanton Poet *Ovid*, banished into *Pontus* for his lascivious Love-Poems by *Augustus Caesar*, prayed thus for his long life and prosperity during his very exile under his Imperial indignation.

(b) *Dii faciant igitur (quorum iustissimus ipse est)*  
*Alma nihil majus Casare terra ferat.*  
*Utque diu sub eo, sic sit sub Casare terra,*  
*Perque manus hujus tradit agentis eat.*

b De Ponto, l.  
 1. Elegia 6.  
 See l. 2. Eleg.  
 1.

*Suetonius Tranquillus* in the life of the Emperor *Augustus Caesar*, c. 57, 58, 59, 60. thus relates the extraordinary acclamations, gratulations, thanksgivings, prayers and supplications of the People, Senate, and Provinces for *Augustus* the Emperor (under whose Government Christ was born.) "Pro quibus meritis quantopere dilectus sit, facile est aestimare. Omitto Senatus consultum, quæ possunt videri vel necessitate expressa, vel verecundia. Equites Romani natalem ejus sponte atque consensu biduo semper celebrarunt. Omnes ordines in lacum Curtii, quotannis ex voto pro salute ejus, stirpem jaciebant: Item calendis Januariis Strenam in Capitolio, etiam absenti, ex qua summa, pretiociissima Deorum simulacra mercatus, Vicatim dedicabat, &c. Revertentem ex Provincia, non solum faustis omnibus, sed et modulatis carminibus prosequerantur, Observatæ tiam est, ne quoties introiret urbem, supplicium de quoquam sumeretur. Patris patriæ cognomen universi repentino maximoque consensu defulerunt ei.

" *Prima plebs, legatione Antium missa: Dein, quia non re-*  
 " *cipiebat, insunt Romæ spectacula frequens & laureata,*  
 " *mox in curia Senatus, neque decreto, neque acclama-*  
 " *tione, sed per Valerium Messallum, id mandantibus*  
 " *cunctis. Quod bonū, inquit, sanctūq; sit tibi, Domuiq;*  
 " *tuæ, Cæsar Auguste (sic enim nos perpetuam felicitatem*  
 " *Reipub. et lætā huic præcari existimamus) Sena-*  
 " *tus, te consentiente, cum populo Romano consalutat,*  
 " *Patriæ patrem. Cui lacrymans respondit Augustus.*  
 " *Patres C. quid habeo aliud, Deos immortales præcari,*  
 " *quam ut hunc consensum vestrum ad ultimum vitæ*  
 " *finem mihi perferre liceat: Medico Antonio Musæ, cu-*  
 " *jus opera ex ancipiti morbo convaluerat, statuam, ære*  
 " *collato, juxta signum Æsculapii, statuerunt. Nonnulli*  
 " *patrum familiarum, testamento caverunt, ut ab hære-*  
 " *dibus suis, prælato victimæ titulo, in Capitolium*  
 " *ducerentur, votumq; pro se persolveretur, quod super-*  
 " *stitem Augustum reliquissent. Quædam Italiæ civita-*  
 " *tes, diem, quo primum ad se venisset, initium anni fe-*  
 " *cerunt. Provinciarum pleræque super Tempia & Aras,*  
 " *ludos quoque quinquennales, panē oppidatim consti-*  
 " *tuerunt. Reges amici & socii, & singuli in suo quis-*  
 " *que regno, Cæsareas urbes condiderunt, & cuncti*  
 " *simul ædem Jovis Olympici, Athenis antiquitus inchoa-*  
 " *tam, perficere communi sumptu destinaverunt, GENI-*  
 " *OCQUE EJUS DEDICARE. Such was their Devotion,*  
 " *Loyalty and Affection towards him.*

c. Annal. l. 4.  
 c. 3. See Alex-  
 ander ab A-  
 lexandro, Gen.  
 Dierum, l. 3.  
 c. 22.

d. Ibid. c. 5.

(c) *Cornelius Tacitus records, Anno ab urbe condita, 777.*  
*Pontifices, eorumque exemplo cæteri Sacerdotes,*  
*cum pro incolamitate Principis vota susciperent, Pero-*  
*nem quoque & Drusium Jisdem Diis commendavere, non*  
*tam caritate juvenum, quàm adulatione. Which Tyberius the*  
*Emperor took very ill, as equallizing these youngsters to*  
*himself who was aged, and checked the high Priests for*  
*it. Not long after, the (d) furthest parts of Spain, sent*  
*Messengers to the Senate, to desire leave to build a Tem-*  
*ple to Tyberius, as Asia had done. Whereupon he made a*  
*speech in the Senate, refusing this addresse and adoration,*  
*concluding*



concluding his oration in these words, *Proinde socios, cives, et Deos, et Deas ipsas precor hoc, ut mihi usque finem vitæ, quietam et Intelligentem humani Divinique juris mentem dunt; illos, ut quandocunque concessero, cum laude & bonis recordationibus, facta atque famam nominis mei prosequantur.* In lib. 4. Hist. c. 3. Tacitus brings in Marcellus, thus speaking in the Senate: *se meminisse temporum quibus natus est, quam civitatis formam patres aviq; constituerint, ulteriora mirari, presentia sequi, bonos Imperatores voto expetere, qualescunque tolerare.* And Annalium l. 16. c. 6. he records; that *Thraseus Peto* a Noble Senator, was accused, and afterwards adjudged to death by the Tyrant Nero; amongst other things objected against him by *Capito*; *Principio anni vitare Thraseum iusjurandum solenne, nuncupationibus Votozorum non adesse* (for the Emperors life, health and prosperity) *quamvis Quindécimvirali Sacerdotio præditum: nunquam pro salute Principis, aut celesti voce immolavisse.* His daughter being produced and interrogated to give in evidence against him, answered, *Pullos* (inquit) *Impios Deos, nullas Deotiones, nec aliud infelicitibus precibus invocabi, quam ut hunc optimum Patrem tu Caesar, et vos patres servaretis incolumem:* On which Passages, *Lipsius* in his Commentary, p. 298. & in Excursu. p. 540, 541. proves (out of *Suetonius* in *Nerone*, c. 46. & *Augustus*, c. 97. *Plinies* Epistles and Panegyric, *Ennapius* in vita *Maximi*, Dio. l. 59 *Tertulliani* Apologeticus, *Caius Jurisconsultus*, de verborum signif. & *Paulus Jurisconsultus* cited by *Lipsius* in his Commentaries, in C. *Plinii* Panegyricum *Trajano* dictum p. 133.) that it was a received custom amongst the Pagan Romans, *quod post Kalendas Januarias, die tertio, pro salute Principis Vota suscipiuntur;* as also, *pro Imperii et populi.*

\* *Caius Caligula*, being elected Emperor, and entering Rome, was received, *Tanta publica letitia, ut tribus proximis mensibus, ac ne totis quidem, supra sexaginta milia victimarum caesa tradantur,* to the Gods for his happiness and prosperity, *Cum deinde paucos post dies in pro-*

\* *suetonii*  
*Tranquilli*  
*Caliguli* c. 14.  
*Pedro Mexia*  
& *Grimston* in  
his life.

*ximas.*

ximas Campaniæ Insulas trajecisset, Vota pro reditu suscepta sunt : ne minimam quidem occasionem quoquam omittente in testificanda sollicitudine et cura de incolūmitate ejus : ut vero in adversam valetudinem incidit, pernoctantibus cunctis circa Palatium, non desuerunt qui depugnatos se armis pro salute ægri, quique capita sua titulo proposito boverunt.

When this Emperor *Claudius* was poisoned and very sick ; *Vocabatur interim Senatus*, Votaque pro incolumitate Principis, Consules et Sacerdotes nuncupabant, as \* *Cornelius Tacitus* relates.

\* *Annalium*, l.  
13. Sect. 14.

a *Grimstons*  
*Imperial History*, p. 61.

The Emperor *Claudius Nero*, succeeded *Caligula* in the Empire, whose (a) beginnings were so just, wise, mild, as all men said, that a God was sent from heaven to govern Rome : but degenerating at last into a Monster of Vice and Tyranny, among others, he banished his incomparable Tutor *Seneca*, and used him very ungratefully, who notwithstanding in his Book, *De Consolatione ad Polybium*, cap. 28. 31, 32 makes this honorable mention of, and prayer for him and his progeny. *Superstitem Casarem omnemque ejus prolem, superstitem te cum omnibus habes fratribus. Non desinam totiens tibi offerre Casarem. Illo moderante terras, & ostendente, quanto melius beneficiis imperium custodiatur, quam armis, illo rebus humanis presidente, non est periculum, ne quid perdidisse te sentias, in hoc uno tibi satis presidii, satis solatii est. Attolle te, & quotiens lachrymæ suboriuntur oculis tuis, totiens illos ad Casarem dirige : Siccabitur maximi et clarissimi conspectu numinis. Fulgur ejus illos, ut nihil aliud possint aspicere, præstringet, in se hærentes detinebit. Hic tibi, quem tu diebus intueris et noctibus, a quo nunquam discis animum, cogitandus est, hic contra fortunam advocandus : nec dubito, cum tanta illi adversus omnes suos sit mansuetudo, tantaque indulgentia, quin multis jam solaciis tuum illud vulnus obduxerit, nonnulla quæ doliri obstarent tuo ingesserit. Quid parco? ut nihil horum fecerit, nonne parcus ipse conspectus, per se tantummodo cogitatusque CÆSAR maximo solatio tibi est? Ut illum, Deique omnes terris diu commodent, Adhuc hic D. Augusti, et annos vincat, ac, quamdiu mortalis*

est, nihil ex domo sua mortale esse sentiat. Rectorem Romano Imperio filium longa fide approbet, et ante illum Consoitem Patris, quam Successorem accipiat. Sera, et Repertibus demum nostris dies nota sit, qua illum Cens sua cælo asserat. Abstine ab hoc manus tua fortuna, nec in illo potentiam tuam, nisi ex parte qua prodes, ostenderis: Patere illum generi humano jamdiu agro et affecto mederi: Patere quicquid prioris Principis furo, concussit in locum suum restituere, et reponere. Sidus hoc, quod præcipitato in profundum et demerso in tenebras orbi refulsit, semper luceat. Hic Germaniam pacet, Britanniam apereat, et Patris triumphos ducat, et notos, quorum ins quoque spectatorem futurum, quæ primum obtinet locum, ex virtutibus ejus promittit Clementia. Nec enim sic me dejecit ut nollet erigere: imo ne dejecit quidem, sed impulsus a fortuna, et cadentem sustinuit, et in Præceptum leviter divinæ manus usus moderatione deposuit. Deprecatus est pro me Senatum, & votum mihi non tantum dedit, sed etiam petiit. Viderit qualem volet estimari causam meam, vel justitia ejus bonam perspiciet, vel clementia faciet utrumque in equo mihi ejus beneficium erit, siue innocentem me scierit esse, siue coluerit. Interim mihi grum miserationum mearum solatium est, videre \* misericordiam ejus totum orbem pervagantem; quæ cum ex ipso angulo in quo ego defossus sum, complures jam multorum annorum ruina obrutos effodivit, et in lucem reduxerit, non vereor ne me unum transeat. Ipse autem optime novit tempus quo cuique debeat succurrere; ego omnem operam dabo, ne pervenire ad me erubescat. O felicem clementiam tuam Cæsar! quæ efficit ut quietiorem sub te agant vitam exsules, quam nuper sub Caio egere Principes. Non trepidant; nec per singulas horas gladium expectant, nec ad omnem navium conspectum pavent. Per te habent ut fortunæ sevientis modum, ita spem quoque metus ejusdem, ac præsentis quietem. Scias licet ea demum fulmina esse justissima, \* qui \* Quæ etiam percussu colunt.

\* See his Book De Clementia, l. 1. c. 1. l. 2. c. 1, 2.

In this passage which I have at large transcribed, we have a most excellent Prayer of Seneca, even while he was

was



was in exile under *Nero* to all the Gods and Goddesſes, for his long life, happineſs, proſperity, and his families too: the hereditary ſucceſſion of his Son after him, the happineſſe of his Government, the peace and enlargement of his Empire, and triumph over his enemies: together with a large Encomium of his clemency and his Princely virtues towards others, and a benign interpretation of his ſeverity towards himſelf: ſo as we might hereby conjecture, what ſome write of him to be a truth; that he had read *Pauls* Epistles, (eſpecially the 1 Tim. 2. 1, 2 3. Tit. 3. 1. Rom. 13. he putting them here in practice) and that there paſſed Epistles between *Paul* and him. There are ſome other paſſages in his works, wherein he makes ſhort \* ejaculatory Prayers for *Nero*, which I ſhall preternit, this being the moſt obſervable and pathetic. Only I ſhall inſert one memorable Diſcourſe of his, declaring the grounds and reaſons why Subjects ought not only to pray for their Kings, but to honour, love, yea hazard all their lives for their ſafety and defence upon all occaſions, to ſet home the natural Equity and Juſtice of this duty of conſtant, fervent, publick and private Supplications, Prayers, Interceſſions and Thankſgivings unto God for them. “De Clementia, lib. 1. (dedicated to the “Emp. *Nero*) c. 3. 4. \* Illius demum Principis magnitudo “ſtabilis fundataque eſt, quem omnes tam ſupra ſe eſſe, “quàm pro ſe ſciunt: cujus curam excubare pro ſalute “ſingulorum atque univerſorum cottidie experiuntur; “quo procedente non tanquam malum aliquod aut nox- “ium animal è cubili proſilierit, diffugiunt; ſed “tanquam ad clarum ac beneficium ſidus certatim ad- “volant, objicere ſe pro illo mucronibus inſidiantium “paratiſſimi, et ſubſternere corpora ſua, ſi per ſtragem “illi humanam iter ad ſalutem ſternendum ſit. Somnum “eſus nocturnis excubiis muniunt, latera objecti circum- “fuſque defendunt, incurrentibus periculis ſe oppo- “nunt: Neque hic eſt ſine ratione populis urbibuſque “conſenſus ſic protegendi amandique Reges, et ſe ſua- “que ſactandi quocunque deſideraverit imperantis ſa-  
lus.

\* Vincat mor-  
talia tempora  
vitæ. Ludus de  
morte Claudii  
Cæſaris.

\* See I. Lipſii  
Diſſertation-  
cula thereon.

"lus. Nec hæc vilitas sui est, aut dementia, pro uno  
 "capite tot millia excipere ferrum, ac multis mortibus  
 "unam animam redimere, nonnunquam senis et inbali-  
 "di. Quemadmodum totum corpus animo deservit,  
 "& cum hoc tanto majus, tantoque speciosus sit, ille in  
 "occulto maneat tenuis, & in qua sede latet inter-  
 "tus; tamen manus, pedes, oculi negotium illi gerunt:  
 "illum hæc cutis munit, illius jussu jacemus, aut in-  
 "quieti discurremus; cum ille imperavit, five avarus  
 "Dominus est, mare lucri causa scrutamur; five am-  
 "bitiosus, jamdudum dexteram flammis objecimus, aut  
 "voluntarie subfiluimus; Sic hæc inmensa multitudo,  
 "unius anima circumdata, illius spiritu regitur, illius  
 "ratione flectitur, pressura se ac fractura viribus suis,  
 "nisi consilio sustineretur. Suam itaque incolumitatem  
 "amant, cum pro uno homine decas legiones in aciem  
 "ducunt, cum in prima fronte procurrunt, et adversa  
 "vulneribus pectora feriunt, ne Imperatoris sui signa  
 "vertantur. Ille est enim vinculum per quod Respub-  
 "lica coheret; Ille spiritus vitalis quem hæc tot mil-  
 "lia trahunt; nihil ipsa per se futura, nisi onus et præ-  
 "da, si mens illa Imperii subtrahatur.

\* -- Rege incolumi mens omnibus una,  
 Amisso rupere fidem.

\* Virgil. Geor.  
 lib. 2.

"Hic casus Romani populi exitium erit, hic tanti  
 "fortunam populi in ruinas aget. Tandiu ab isto peri-  
 "culo aberit hic populus, quandiu sciet ferre frangos:  
 "quos si quando abruerit, vel aliquo casu discussos, re-  
 "poni sibi passus non erit, hæc unitas, et hæc maximi  
 "Imperii contextus in partes multas dissiliet. Idem  
 "que huic Urbi dominandi finis erit, qui parendi fue-  
 "rit. Ideo Principes, Regesque, et quocunque alio  
 "nomine sunt Cutores status publici, non est mirum a  
 "mari ultra privatas etiam necessitudines: Nam si sa-  
 "nis hominibus publica privatis potiora sunt; sequi-  
 "tur, ut is quoque carior sit in quem se Respublica con-  
 "vertit

Nota,

vertit. *Ulm enim ita se induit Reipublicæ Cæsar, ut  
 "diduci alterum non possit, sine utriusque pernicie:  
 "nam ut illi viribus opus est, ita et huic capiti.* All  
 which we have found true by sad experience. He addes,  
*c. 19. Quid pulchrius est (Regi) quam vivere optantibus  
 cunctis, et vota non sub custode nuncupantibus? Si paulo  
 valetudo titubavit, non spem hominum excitari, sed me-  
 tum. Nihil est cuiquam tam pretiosum, quod non pro  
 salute Pæssidis sui commutatum velit? Omne quod illi  
 continget, sibi quoque evenire deputet?* And should  
 not Christians, Protestants, and our three distressed, dis-  
 tracted Protestant Kingdoms, Nations, Churches, upon  
 these very grounds & reasons, shew as much cordial affec-  
 tion, loyalty, duty to their undoubted Christian Protestant  
 Kings and Princes, as these Pagans did to their Heathen  
 Kings and Emperors? yea shall they not rise up in judge-  
 ment against them before all Tribunals of God and men,  
 if they do it not? Consider well of it, and declare your  
 judgements herein.

g Suetonii  
 Titus, c. 8. 11.

When the Emperor *Titus* was sick, g *Mendenda valetudi-  
 ni leniendisque morbis, NULLAM DIVINAM humanam-  
 que opem non adhibuit, INQUISITO OMNE SACRIFICIO-  
 RUM remediumque GENERE;* the priests & people  
 praying and sacrificing for his health. When his death  
 was known: *non secus atque in domestico luctu MÆRENTI-  
 BUS PUBLICE CUNCTIS, Senatus prius quam edicto  
 convocatus, ad Curiam cucurrit; obsecratique adhuc fori-  
 bus, deinde apertis, Tantas mortuo gratias egit laudisque,  
 quantas congescit ne vivo quidem unquam atque præ-  
 senti.*

The Heathen Epigramatist and Poet *Martial*, flourishing  
 under the Pagan Emperors, *Domitian* and *Trajan*, (to  
 whom he inscribes many of his *Epigrams*) hath these pray-  
 ers for them, l. 4. Epig. 1. De Natali *Domitiani*.

*Cæsaris alma dies, et luce sacratioꝝ illa,  
 Conscia Diçæum, qua tulit Ida Jovem.  
 Longa precor, Pyleoque veni numerosos æbo,  
 Semper*



*Semper et hoc vultu, vel meliore nite.*

*Hic colat Albano Tritonida cultus in anro,*

*Perque manus tantas plurima quercus eat,*

*Hic colat ingenti Redeuntia secula lustro,*

*Et quæ Romuleus sacra Terentus habet.*

*Magna quidem Superi petimus sed debita terris,*

*Pzo tanto quæ sunt improba vota Deo?*

Epig. l. 7. Epig. 51. ad Jovem.

*Nil pro me mihi Juppiter petenti,*

*Ne succensueris, velut superbus.*

*Te pzo Cæsare debeo rogare,*

*Pro me debeo Cæsarem rogare.*

He begins his dedication of his 8. Book, to Domitian thus. *Imperatori Domitiano Cæsari, Augusto, Germanico, Dacico, Valerius Martialis, salutem.* And Epig. l. 10.

Epig. 32. ad Trajanum. he prays thus for him,

*Di tibi dent quicquid, Princeps Trajane mereris,*

*Et rata perpetuo quæ tribuere, velint.*

*Quis sua restituis spoliato jura patrono, &c.*

Epig. l. 11. Epig. 4. *Precatur Deus pzo Nerva Trajano,* in this form.

*Sacra, Laresque Phrygum, quos Troja maluit heres*

*Quam rapere arsuras Laomedontis opes;*

*Scriptus & aeterno nunc primùm Juppiter auro,*

*Et soror & summi filia tota patris.*

*Et qui purpureis jam tertia nomina fastis*

*Jane refers, Nervæ, vos precor ore pio;*

*Punc omnes servate Ducem, servate Senatum,*

*Moribus hic vivat Principis, ille suis.*

And Epig. l. 12. Epig. 6. in commendationem Nervæ.

*Recta fides, hilaris Clementia, cauta potestas,*

*Jam redeunt; longi terga dedere metus.*

*Hoc populi gentesque tuæ pia Roma precantur,*

*Dux tibi sit semper talis, et iste diu, &c.*

C. Plinius secundus, in his *Epistles* and *Panegyrick* to the Emperor Trajan, hath many excellent Prayers, Vows, Supplications, Gratulations, and thanksgivings to the

Gods for his long life, health, prosperity, Government, Empire, in his own, the Senates, Souldiers, and Provinces names, which are very pertinent and observable. *Epistolarum* l. 10. *Epist.* 1. C. *Plinius*, Trajano Imperatori, *Salutem* (the usual inscription of all his *Epistles* to him) he prays thus for him. *Precor*, ergo ut tibi et per te generi humano prospera omnia, id est digna seculo tuo, contingant: Fortem te et hilarem Imperator optime, et privatim et publice opto. Lib. 10. *Epist.* 44. C. *Plin. Tra. Imp.* *Salutem*, Solemnia vota pro Incolumitate tua, qua publica salus continetur, et suscipimus, Domine, pariter et solvimus; precati Deos, ut velint ea semper solvi, semperque signari. To which Trajan returned this Answer, *Epist.* 45. Et soluisse vos cum provincialibus Diis Immortalibus vota, pro mea salute et incolumitate nuncupasse, libenter, mi Secunde charissime, cognovi ex literis tuis, *Epist.* 60. he thus mentions the publick joy & prayers made for him, and the Oath of Allegiance sworn to him, both by the Souldiers, and people on the day of his inauguration. Diem, Domine, quo servasti Imperium, dum suscipis, quanta mereris lætitia celebrabimus, precati Deos, ut te generi humano, cujus tutela & securitas saluti tue invisa est, incolumem florentemque præstarent. \* Præcimus & commilitonibus iussurandum more solenni præstantibus, et provincialibus, qui eadem certant pietate, jubantibus. To which the Emperor returns this answer. *Epist.* 61. Quanta Religione ac lætitia commilitones cum provincialibus te præcunte, diem Imperii mei celebraverint libenter mi Secunde charissime, cognovi literis tuis. *Epist.* 89. Opto Domine et hunc natalem, et plurimos alios quam felicissimos agas, æternaque laude florentem virtutis tuæ gloriam, et Incolumis et fortis alitis super aliis operibus Augeas. To which Trajan returned this answer to Pliny *Epist.* 90. Agnosco vota tua mi Secunde charissime, quibus precaris, ut plurimos et felicissimos natales, florente statu Reip. nostræ, agam. *Epist.* 101. C. *Plin. Tr. Imp. S.* Vota, Domine, priorum annorum nuncupata, alacres, lætique persolvimus, novaque rursus, curante commilitonum et provincialium

\* Præcimus.

cialium pietate suscepimus, precati Deos, ut te remque publicam florentem et Incolumitem ea benignitate servarent, quam super magnas plurimasque virtutes præcipua sanctitate consequi Deorum Honore meruisti. Which Trajan thus answers, Epist. 102. Solvisse vota Diis Immortalibus, te præeunte, pro mea Incolumitate, et committiones cum provincialibus lætissimo consensu, in futurumque nuncupasse. *libenter, mi Secunde charissime, cognovi literis tuis.*

In his \* *Panegyricus* Trajano dictus, by the Senates command, he begins thus. Benè ac sapienter Patres Conscripti, majores instituerunt, ut rerum agendarum, ita dicendi initium, a precationibus capere: quod nihil ritè, nihilque providenter homines, sine Deorum immortalium ope, consilio, honore, auspicarentur. Qui mos, cui potius, quam Consuli? aut quando magis usurpandus, colendusque est, quàm cum imperio Senatus, auctoritate Reip: ad agendas optimo Principi gratias excitamur? Quod enim præstabilius est, aut pulchrius munus Deorum, quam castus, et sanctus, et Diis simillimus Princeps? Ac si adhuc dubium fuisset, fortè, casuque Rectores terris, an aliquo summe darentur, Principem tamen nostrum liqueret divinitus constitutum. Non enim occulta potestate factorum, sed ab ipso Iove coram ac palam repertus, electus est, quippe inter aras et altaria, eodemque loci, quem Deus ille tam manifestus ac præsens, quàm cælum et sydera insedit. Quo magis aptum piumque est, te Iuppiter Optime maxime, antea conditorem, nunc conservatorem Imperii nostri, precari, ut mihi digna Consule, digna Senatu, digna Principe contingat Oratio: utque omnibus, quæ dicentur a me, libertas, fides, veritas, constet. Talem, non bella civilia, nec armis oppressa R. P. sed pax, et adoptio, et tandem exorata terris summa, dedissent. Confugit in sinum, tuum concussa Respub: ruensque Imperium super Imperatorem, Imperatoris tibi voce delatum est, &c. Nec judicium hominum, sed Deorum etiam in consilium assumpsit. Itaque non tua in cubiculo, sed In Templo,

nec

\* Anæurpiz,  
Cum Juvi  
Lipsi perpe-  
tuo Commen-  
tario, Anno  
1600, p. 18,  
21, 25, 49, 52,  
59.



nec ante genialem torum, sed ante pulvinar Iobis Opt. Pax. adoptio peracta est: quâ tandem non servitus nostra, sed libertas, et salus, et securitas fundabatur. Sibi enim Dii gloriam illam vindicaverunt: *Horum opus, horum illud Imperium*; Nerva tantum Minister fuit, &c. Ergo non ætas quemquam, non valetudo, non sexus retardavit, quò minus oculos insolito spectaculo impleret. Te parvuli noscere, ostentare juvenes, mirari senes; ægri quoque neglecti medentium imperio, ad conspectum tui, quasi ad salutem sanitatemq; prorepere. Inde alii se satis vixisse te viso, te recepto; alii nunc magis esse vivendum, prædicabant. Feminas etiam tunc fecunditatis suæ maxima voluptas subiit, cum cernerent cui Principi cives, cui Imperatori milites peperissent. Videres referta testæ, ac laborantia. ac ne eum quidem vacantem locum, qui non nisi suspensum et instabile vestigium caperet; oppletas undique vias angustamque tramitem relictum tibi; alacrem hinc atque inde populum: *Ubique par Gaudium, paremque clamorem*: Tam æqualis ab omnibus ex adventu tuo lætitia accepta est, quam omnibus venisti: quæ tamen ipsa cum ingressu tuo crevit, ac propè in singulos gradus adaucta est. *Gratum erat cunctis*, quod Senatuum osculo exciperes, ut dimissus osculo fueras, &c. *Quæ circumstantium gaudia? quam recens clamor? quam similis illi dies, qui hanc genuit diem? Ut plena Altaribus, augusta victimis cuncta: ut in unius salutem collata omnium vota: cum sibi se et liberis suis intelligerent precari, quæ pro se precarentur, &c. Dent tibi Cæsar ætatem Dii, quam mereris, serbentque animum quem dederunt.* Quæ ubique feruntur, quæque expetuntur, omnes gentes invicem capiant & discant, quantò libertate discordi servientibus sit utilius, *unum esse, cui serviant.* Quippe discretis quidem bonis omnium, sua cujusque ad singulos mala: sociatis autem atque permixtis, singulorum mala ad neminem, ad omnes omnia bona pertinent, &c. Simili reverentia Cæsar, non apud Genium tuum bonitati tuæ, gratias agere, sed apud numen Iobi Opt. Pax. patetis: illi debere Nos quicquid debeamus, illius quod bene

ne facias muneris esse, qui te dedisti. \* &c: Nuncupare \* Ibidem, p. 131, 132.  
 Vota, et pro æternitate Imperii, et pro salute Civium, imò pro salute Principum, ac propter illos pro æternitate Imperii solebamus. Hæc pro Imperio nostro, in quæ sint verba suscepta, operæ pretium est, adnotare: Si bene Remp. et ex utilitate omnium rereris. Digna vota quæ semper suscipiantur, semperque solvantur. Egredere cum Diis, ipse te auctore Cæsar Resp: ut te sospitem, Incolumemque præstarent, si tu cæteros præstiffisses: si contra, illi quoque a custodia tui corporis oculos dimoverent, teque relinquerent votis, quæ non palam susciperentur. Alii se superstites Reip: optabant, faciebantque: tibi salus tua invisæ est, si non sit cum Reip: salute conjuncta. Nil pro te pateris optari nisi expedit optantibus; omnibusque annis in consilium de te Deos mittis, exigisque ut sententiam suam mutent, si talis esse desieris, qualis electus es. Sed ingenti conscientia Cæsar, pacisceris cum Diis, ut te si mereberis servent, cum scias an merearis, neminem magis, quàm Deos scire, &c. Capis ergo Cæsar salutis tuæ gloriosissimum fructum ex consensu Deorum: nam cum excepias, ut ita demum te Dii servent si bene Remp: et ex utilitate omnium rereris, certus es te bene remp: gerere dum servent, &c. Scis tibi ubique Jurari, cum ipse suraberis omnibus. Nemo hoc sibi non præstat: aminus quidem te. in quantum mereris; istud tamen non tui facinus amore, sed nostri: nec unquam illucescat Dies, quo pro te nuncupet vota, non utilitas nostra, sed fides, Cæsar. \* Super hæc præcati sumus, ut sic te amarent Dii, quemadmodum tu nos: quis hoc aut de se, aut Principi diceret mediocriter amanti? Pro nobis ipsis quidem hæc fuit summa votorum, ut nos sic amarent Dii, quomodo tui. Estne verum quod inter ista clamavimus, O NOS FELICES! Quid enim felicius nobis, quibus non jam illud optandum est, ut nos diligat Princeps, sed Dii quemadmodum Princeps? Civitas religionibus dedita, semperque Deorum indulgentiam pie merita, nihil felicitati suæ putat astrui posse, nisi ut Dii Cæsarem imitentur. After which passages, he clozeth

\* Page 142.

\* Page 167, 168.

zeth his Panegyrick, with this prayer: In fine Orationi Præfides, custodesque Imperii Deos, ego Consul pro rebus humanis, ac te præcipue Capitoline Jupiter precor, ut beneficiis tuis faveas, tantisque muneribus addas perpetuitatem. Audisti quæ malo Principi præcabamur, Graudi quæ pro dissimilissimo optamus. Non te distringimus Votis, non enim pacem, non concordiam, non securitatem, non opes optamus, non honores: simplex, cunctaque ista complexum unum omnium votum est, salus Principis. Nec enim nova tibi injungimus, tu enim jam tunc illum in tutelam recipisti, cum prædonis avidissimi faucibus eripuisti: neque enim sine auxilio tuo, cum altissima quaque quaterentur, hic, qui omnibus excelsior, inconcussus stetit: præterritus est a pessimo Principe, qui præteriri ab optimo non potuit. Tu elara judicii tui signa misisti cum proficiscenti ad exercitum tuo nomine, tuo honore cessisti. Tu voce Imperatoris quid sentiris locutus, filium illi, nolis Parentem, tibi Pontificem maximum elegisti. Quæ majore fiducia, Fidem illis votis quæ ipse pro se nuncupari jubet, oro et obtestor, si bene Remp. si ex utilitate omnium Regis, primum ut illum nepotibus nostris ac pronepotibus serbes; deinde ut quandoque et tribuas quem genuerit, quem formaverit, similemque fecerit adoptato; aut si hoc fato negatur, in consilio sis eligenti, monstresque aliquem adoptari in Capitolio deceat.

h Rerum Romanorum, l. 10. p. 116. Imperial Hist. J. Lipsii Commentarius in Panegy. Traiano dict.

i Antonius Pius, p. 10.

k In the life of Avidius Cassius, p. 126.

h Eutropius, Pedro Mexia, Grimston in the life of Trajan, and others record, that after Trajans death, it was a usual Custom in Rome, continuing til Eutropius his time, & after, that when they powred out their Blessings upon their new elected Emperors, they would pray, that they might be as fortunate as Augustus, and as good as Trajan, accounting the one to have attained the height of Happiness, and the other of all Goodness.

i Julius Capitolinus records, that whiles Antonius Pius governed Italy, and ascended the Tribunal, the people used this amongst other Acclamations, *Auguste, Dii te servent, Augustus*, the Gods preserve thee. (k) *Vulcanus Gallicanus* relates, that when the Letter of Marcus Antonius,

nus,



nus Pius, the Emperor to the Senate of Rome, was read in the Senate-House; the Senate prosecuted his clemency therein expressed, with these Acclamations and Prayers, *Antonine Pie, Dii te serbent. Antonine clemens, Dii te serbent, Antonine Clemens, Dii te serbent. Vincis inimicos, hostes exuperas, Dii te tuentur.*

When (l) *Commodus*, after his Election to be Emperor | Herodion. was coming towards Rome, he was received with in- Pedro Mexia, credible joy and solemnity in all Cities through which Grimston, and he passed, for the great love to his Father *M. Aurelius* others in his *Antoninus*, and the hopes they conceived of him, that he life. would prove a good Prince. In Rome it self he was received with exceeding great joy, triumph, and Blessings generally of all men, who strowed the way he went with flowers, making all the Demonstrations of Joy that was possible, though he proved most cruel and vicious afterwards.

(m) *Ælius Lampridius* stories, that *Macrinus* the Emperor, understanding how acceptable the name of *Antoninus* was to the Souldiers and people, presented his Son *Diadumenus* to the Captains and Souldiers by the name of *Antoninus*. Whereupon they made these Acclamations, *Macrine Imperator, Dii te serbent. Antonine Diadumene, Dii te serbent. Antoninum divum omnes rogamus. Jupiter optime maxime Macrino et Antonino vitam. Tusci Jupiter Macrinus vinci non potest.* All prayers for them. m Antoninus Diadumenus, p. 280, 281.

(n) *Ælius Lamprid.* informs us, when *Alexander Severus* n Alexander was elected and enstalled Emperor by the whole Senate Severus, p. of Rome in the House and Temple of Concord, after his 333, 334, 335, coming thither, *acclamatum est, Auguste innocens, Dii te 336, 337, 338. serbent. Alexander Imperator, Dii te serbent, Dii te nobis dederunt, Dii conserbent, Dii te ex manibus impuri eripuerunt. Impurum tyrannum (Heliogabalum) et tu perpeffus es: Impurum et Obscænum et tu vivere doluisti. Dii illum terradicaverunt, Dii te serbent. Infamis Imperator ritè damnatus. Felices nos Imperio tuo; felicem Rempublicam. Infamis unco, tractus est ad exemplum timoris: Inxuriosus Imperator jure punitus est. Contaminator honorum jure punitus est. DII IMMORTALES ALEX-*

ANDRO VITAM. *Judicia Deorum hinc apparent.* Et cum egisset gratias Alexander, acclamatum est, *Antonine Alexander, DII TE SERVENT.* Antonine Aureli DII TE SERVENT. *Antonine Pie, DII TE SERVENT.* Antonini nomen suscipias rogamus, &c. In te salus, in te vita, ut vivere delectet. Antoninorum Alexandro vitam ut vivere delectet, et Antoninus vocetur. Antoninorum templa Antoninus dedicet. Parthos et Persas Antoninus vincat, Sacrum nomen sacratus accipiat. Antonini nomen, Antoninorum nomen, DII CONSERVENT. In te omnia, per te omnia, Antonine habemus. Et post acclamationes, Aurelius Cæsar Augustus, made this speech to them, Gratias vobis, Patres Conscripti, non nunc primum, sed et de Cæsareo nomine, & de vita servata & Augusti nomine addito, & de Pontificatu maximo, & de Tribunitia potestate & Proconsulari Imperio, quæ omnia novo exemplo uno die in me contulistis. Et cum diceret acclamatum. Hæc suscepisti, Antoninum nomen tu suscipe: Mereatur Senatus, mereantur Antonini, Antonine Auguste Dii te servant, Dii te Antoninum conservent. Moneta nomen Antonini reddatur. Templa Antoninorum, Antoninus conservet. Which name of Antoninus he by two modest Speeches refusing to accept: Twice acclamatum est ut supra. Upon his 3d. Speech to put it off, acclamatum est, Dii mala prohibeant: hæc te imperante non timemus: de his te duce securi sumus, &c. Upon his 4th. Speech, acclamatum est ut supra. Upon his 6th. Speech to excuse the accepting of this name, acclamatum est, Alexander Auguste, Dii te servant. *Verecundia tua, prudentia tua, castitati tua, hinc intelligimus qualis futurus sis, hinc probamus, &c.* Alexander Auguste, Dii te servant. Templa Antoninorum Alexander Augustus dedicet. Cæsar noster, Augustus noster, Imperator noster, Dii te servant, vincas, valeas, multis annis Imperes. After his 8th. Speech to them, acclamatum est, magne Alexandre, Dii te servant. And when by a 9th. Speech he refused this Title of Magni Alexandri, acclamatum est, Aureli Alexander Auguste, Dii te servant. As you may read more at large in Lampridius. Which done, the Senate

nate being dismissed, he returned to his House in triumph. \* Unspeakable was the Joy, and infinite were the Prayers and Blessings, that by the Senate and People were poured out upon him that day.

This Emperor (m) Severus having conquered the Persians, and made a brave triumph, and speech to the Senate in Rome, concerning this Conquest, on the 8. of Octob. he concluded his Oration with these words. *Vestrum est supplicationem decernere, ne Diis videamur ingrati*: Whereupon it follows, *Aclamatio Senatus: Alexander Auguste, Dii te servant. Persice maxime, Dii te servant. Verè Parthicus, verè Persicus. Trophæa tua & nos videmus, victorias & nos videmus. Juveni Imperatori, Patri Patriæ, Pontifici maximo: per te victoriam per Germaniam speramus; per te victoriam undique præsumimus: ille vincit, qui milites regit: dives Senatus, dives miles, dives populus Romanus, &c.*

\* Corippus thus relates and Poetically describes the acclamations and the prayers of Pagan Romans, at the inaugurations of their Emperors.

*Augusti vitam lætis clamoribus optant;  
Post senium dicunt sese juvenescere: mundus  
Gaudet, & antiquæ repetit primordia formæ.*

The Pagan Idolatrous Romans accused and prosecuted the Primitive Christians as Traytors and Enemies to these Pagan Emperors, not only because they did not swear by their Genius, nor adore, nor honour them as Gods, as they did out of flattery; but likewise because they refused to offer Sacrifices, and prayers for them to their Idol-Gods, as they used to do: as Justin Martyr, Athenagoras, Tertullian, in their Apologies for the Christians, Origen in his 8. book against Celsus, St. Cyprian and Arnobius record in their forecited passages, wherein they answered and refuted this calumny as false. (f) Tertullian, in answering it, informs us, that when the Roman Emperors bestowed any Gift of money or corn, amongst the common people,

Grimston's  
Imperial Hi-  
story, p. 161.  
& Pedro, Me-  
xia.  
m. Alius Lam-  
padius, Alex.  
Sev. p. 388.

\* Lib. 3. See  
La Cerda An-  
not: in Ter-  
tull. Apolog.]

f Apologia  
pro Christia-  
nis.



*in congiatio dividundo, etiam illa hera qua acolamant, De annis nostris augeat tibi Jupiter annos, notwithstanding these expressions of Loyalty to and Prayers for the Emperor, they did yet secretly in their hearts wish for a new Emperor. Jam si pectoribus, ad translucendum quandam specularem materiam natura obduxisset, cujus non precordia insculpta appaerent nobis ac nobis Caesaris scena in congiatio dividundo presentis? And not only the vulgar, but planè ceteri ordines pro autoritate RELIGIOSI, ex fide nihil hosticum de ipso Senatu, de equite, de castris, de palatiis ipsis spirant. This he proves by the \* Cassii, Nigri et Albini, (and other Conspirators against the Emperor Severus, who notwithstanding this, conspired against and murdered the Emperor,) omnes illi sub ipsa usque impietatis eruptione, et sacra faciebant pro salute Imperatoris, et genium ejus deserabant, alii foris, alii intus. So that they usually prayed and sacrificed for their Pagan Emperors, though they were treacherous and perfidious to them, which no Christians under them ever were.*

\* See Ælii, Spartiani, Severus, Pisci-  
as Niger, &  
Claudius Al-  
binus, Vulcatii  
Gallicani Avi-  
dii Cassius, &  
La Cerda in  
Tertul. Apo-  
log.

n Julii Capito-  
lini Maximini  
duo, p. 412,  
413, 423, 424.

The Emperor (n) Maximinus and his Son, being declared Enemies by the Senate, and after that slain by Gordianus and his Brother, who were thereupon declared Emperors by the Senate: Upon the receiving and reading his Letters to the Senate, referring himself wholly to their determination. *Lectis literis, statim Senatus acclamavit, Gordiane Auguste, Dii te servant. Felix imperes, tu nos liberaasti, Salus imperes, tu nos liberaasti. Per te salva Respublica, omnes tibi gratias agimus. After some questions propounded, concerning Maximinus and his friends, Ita acclamatum est, Inimicus Senatus in crucem tollatur. Hostes Senatus ubicunque feriatur. Inimici Senatus vivi exurantur. Gordiani Augusti, Dii vos servant. Ambo feliciter agatis, ambo feliciter imperetis, &c. After this there being a Decree of the Senate passed. Recitatis in Senatu, per Balbinum Augustum literis, acclamavit Senatus. Hostes populi Romani Dii persequuntur. Jupiter optime tibi gratias. Apollo venerabilis tibi gratias. Maxime Auguste tibi gratias Balbine Auguste tibi gratias. Tibi gratias*

as

as Gordiane Auguste. *Divis Gordianis templa decernimus, &c. Sanctissimi Imperatores gratias vobis agimus. Maxime, Balbine, Gordiane, Dii vos servent. Victores hostium omnes desideramus: presentiam Maximi omnes desideramus. Balbine Auguste, Dii te servent, &c.*

When (o) *Murricius an African*, had made an Oration to the people at *Tysdrum*, giving thanks to the Gods, for giving them a necessary occasion to proceed against the Tyranny of *Maximinus*, by proclaiming the *Gordians* Emperors: Thereupon the people made this acclamation. *Æquum est, justum est. Gordiane Auguste, Dii te servent. Feliciter Imperator es. Cum filio imperes.* After which the Consul informing the Senate, that both the *Gordians* were nominated Emperors in the great Counsel of the *Africans*, and thanking the Gods, and them for delivering them from the monster *Maximinus*. *Post hæc literas legit Gordianorum, ad Senatum, & ad se missas. Tunc clamavit Senatus, Dii vobis gratias. Liberati ad hostibus sumus, si penitus liberemur. Maximinum cum filio Diis inferis devovemus. Gordianos Augustos appellamus, Gordianos, Principes agnoscimus. Imperatores de Senatu Dii conferrent. Imperatores nobiles victores Videamus. Imperatores nostros Roma videat. Hostes publicos qui occiderit, premium merebitur.*

of *Julii Capitolini Gordiani* duo p. 439, 440.

(p) *Mithheus*, in his Letter to the Emperor *Gordianus tertius*, his son in Law, hath this passage *Dii igitur gratias, quod volente teipso emendata Respublica est, &c.* To which he answered. *Nisi Dii omnipotentes Romanum tuerentur imperium, etiam nunc per emptos spadones velut in hasta positi venderemur.*

p *Julii Capitolini Gordianus tertius* p. 459, 460.

When (q) *Vectius Sabinus*, had in his Oration to the Senate, declared the necessity of their Electing and making *Maximus* and *Balbinus* Emperors. *Post hæc acclamatum est uno consensu, Æquum est, justum est, sententia Sabini omnes consentimus. Maxime & Balbine Augusti, Dii vos servent, Dii vos Principes fecerunt, Dii vos conferrent. Vos Senatum a latronibus vindicate, vobis bellum contra latrones mandamus. Hostis publicus Maximinus cum filio pereat:*

q *Julii Capitolini Maximus & Balbinus* p. 473, 474, 475.

*hostem*

*hostem publicum vos persequimini. Felices vos iudicio Senatus: felicem Rempublicam vestro imperio. Quod vobis Senatus detulit, fortiter agite: quod vobis Senatus detulit, libenter accipite. His atque aliis acclamationibus Imperator es facti sunt Maximus & Balbinus. (r) Claudius Julianus, concludes his Letter to the Emperor Maximus (whom he styles Pupienus) and Balbinus, with this prayer, Dii præstent, præstabuntque, hanc orbi Romano felicitatem. Nam cum ad vos respicio, aliud nihil optare possum quam quod apud Deos dicitur victor Carthaginis precatus, ut scilicet in eo statu Rempublicam servarent in quo tunc esset, quod nullus melior inveniretur. Ita ego prece, ut in eo statu vobis Rempublicam servent, in quo eam vos adhuc nutantem collocavistis.*

f Divus Claudius p. 589, 590.

(f) Trebellius Pollio relates, that when the Senate was informed on the 9th. of March, that Claudius was made Emperor; the Senate went to the Temple of Apollo, to celebrate divine rites, Et lectis literis Claudii Principis, hæc in Claudium dicta sunt. Aug. *Claudi, Dii te nobis præstent* (dictum sexagies) *Claudi Auguste, Principem te aut qualis tu es, semper optavimus* (dictum quadragies) *Claudi Auguste, te Respub. requirebat, tu frater, tu pater, tu amicus, tu bonus Senator, tu verè Princeps,* (dictum octuagies.) At (t) another time, acclamavit Senatus, *Claudi Dux fortissimè, habere virtutibus tuis, devotioni tuæ, Claudio statuam omnes dicamus, &c. Felicem, te Claudii iudicio Principum, felicem et virtutibus tuis, Consulem te, te Præfectum, VIVAS VALERIE, AMERIS A PRINCIPE.*

u Flavii Vopiscus; Aurelianus, p. 624, 625, 626.

The Emperor (u) Aurelianus in his wars against the Marcomanni, writ to the Senate, ut inspiciantur fatales libri, quibus spes belli terminandi, SACRATA DEORUM IMPERIA TERMINANTUR. And by his Letters, ROGAVIT OPEM DEORVM, quæ nunquam cuiquam turpis est ut vir fortissimus admiretur. Whereupon by the Decree of the Senate, the High-Priests, Senate and People went to the Temple, and offered Sacrifices, Devotions, and solemnities to the Gods for his good success and victory over his and their enemies.

x Flav. Vopiscus Tacitus, p. 860, 861, 862, 863, 864, 865.

When (x) Tacitus was nominated Emperor by the Senate,



nat, Omnis Senatus acclamavit, Tacite Auguste, DII TE SERVENT: te diligimus, te Principem facimus, tibi curam Reipublicæ orbisque mandamus; suscipe Imperium ex Senatus auctoritate, &c. And when he refused to accept the Dignity by reason of his Age, acclamationes Senatus fuerunt, Et Trajanus ad Imperium senex venit (dixerunt decies,) &c. Antoninum tamen, non corpus eligimus (dixerunt vices) TACITE AUGUSTE DII TE SERVENT. Statimque acclamatum est, Omnes, omnes. After this Itum est ad campum Martium: comitiale tribunal ascendit: ibi Præfectus urbis Ælius Casenanus sic locutus est. Vos sanctissimi milites et sacratissimi vos Quirites, habetis Principem, quem de sententia omnium exercituum Senatus elegit: Tacitum dico, augustissimum virum, ut qui hætenus sententiis suis Rempublicam iuvit, nunc iuvit iussis atque consultis. Acclamatum est a populo, felicissime Tacite Auguste, Dii te servant, et reliqua quæ solent dici.

Probus coming to the Army when there wanted an y Flavii Vo-  
Emperor, Quasi divino nutu undique AB OMNIBUS AC- pifci Probus,  
CLAMATUM EST, PROBE AUGUSTE, DII TE SER- p. 689, 690,  
VENT. Deinde concursus, cessititium tribunal: appella- 691, 692.  
tusque Imperator, ornatus etiam pallio purpureo, quod de  
statua templi ornatum est: atque inde ad Palatium reductus,  
invitus et retreclans, et sæpe dicens. Non vobis expedit  
milites, non mecum bene agitis. Ego enim vobis blan-  
diri non possum. After his Letters read in the Senat,  
their Opinions being demanded, accl. matum est, PRO-  
BE AUGUSTE, DII TE SERVENT. Olim dignus, et  
fortis, et iustus, bonus ductor, bonus Imperator. Exemplum  
militis, exemplum Imperii, DII TE SERVENT. Assertor  
Reipublicæ FELIX IMPERES. Magister militis FELIX  
IMPERES; TE CUM TUIS DII CUSTODIANT, &c.  
After which Manlius Statianus the President made an O-  
ration beginning thus, Ditis Immortalibus gratias, et  
præ cæteris Patres conscripti, Tobi optimo, qui nobis  
Principem talem qualem semper optabamus dederant.  
Si recte cogitemus non nobis Aurelianus, non Alexander, non  
Antonini, non Trajanus, non Claudiu requirendi sunt: omnia

*in uno Principe constituta sunt, &c. Decerno igitur, Patres conscripti, votis omnium concinnentibus, nomen Caesarum, nomen Augustum, addo Proconsulare imperium, Patrie patrie reverentiam, Pontificatum maximum, juxta tertie relationis, tribuniciam potestatem. Post hæc acclamatum est, Omnes, omnes.*

To pretermitt all other Presidents of this kind in Histories, and in Panegyricall Orations, Poems, Epistles, and Inscriptions by the Pagan Romans to their Heathen Emperors, expressing their Prayers, Supplications, Intercessions, Thanksgivings, Acclamations, Vows, Applauses in behalf of their Emperors both at their elections, inaugurations, confirmations, triumphs, congiaries, and all other occasions; I shall conclude with these already cited, being full, punctual, and rarely taken notice of; these Pagans by the light of Nature, punctually pursuing the Apostles exhortation, 1 Tim. 2. 1, 2, 3. to the shame of those Christians who neglect it.



### *A Corollary to the 5. precedent Chapters.*

I Should now proceed to the 3. remaining Chapters, wherein I shall evidence by manifold notable punctual Testimonies, Presidents, and Records, not Vulgarly known. 1. The constant practice of the Christians, and Churches of this our Island of Great Britain, from Lucius the first Christian King thereof, till Jan. 30. 1648. the day of King Charles his bloody death, in making supplications, prayers, intercessions and thanksgivings unto God, for their Kings, Queens, and their royal posterity, both in publick and private devotions, and in their Epistles & addresses to them, whether good or bad, pious or impious, orthodox or heterodox, gracious or tyrannical. 2. The universal practice of all the primitive Christians, Churches, Fathers, Councils under the Roman Emperors, and Kings,

Kings after they turned Christians, and of their successors in succeeding ages to this present, in doing the like. 3. The usual special forms of prayers, collects, supplications and thanksgivings, at the solemn Inaugurations and Coronations of their Emperors, Kings and Princes. But these being somewhat long, and requiring more time to digest and publish them, than I am yet master of, I shall reserve them (God willing) for a *Second part*, if this find acceptance, as no doubt it will with all *pious real Subjects, truly \*fearing God, and honoring their lawfull King*. I shall therefore cloze up this part, with a few brief *Corollaries* and *Conclusions*, deduced from, and warranted by the premised Chapters.

\* 1 Pet. 2. 17.

1. That it is not a meer arbitrary and voluntary, but the very bounden, commanded, indispenfible duty of every Christian and Subject whatsoever, but more especially of Ministers and Clergy-men, by the Law of God, Nature, Nations, to make daily, hearty, fervent, constant supplications, prayers, intercessions and thanksgivings, unto God for their lawfull Emperors, Kings, Princes, and their royal Posterity where hereditary; whether their Emperors or Kings be Infidels, Idolaters, Papists, Hereticks, Persecutors, Tyrants, or Orthodox Christians, Protestants, Just, Righteous, Pious, Mercifull, and Faithers to their people. And that it is not only a great sin and impiety against God, but a high contempt, Indignity, Disloyalty and Treason to their Sovereigns, to neglect and give over these duties, or coldly or rarely to perform them.

a Pl. 132. r.  
Pl. 119. 153.  
Pl. 9. 13. Pl.  
20. 1. Pl. 22.  
11. Pl. 39 10.  
Pl. 46. 1. Pl.  
60. 11. Pl. 63.  
17. Pl. 81. 7.  
Pl. 102. 2. Pl.  
106. 6, 13, 19.  
28 Pl. 143. 11.  
Isa. 26. 16. Jer.  
3. 27. c. 12. 14.  
c. 14. 8. John  
27. 9. c. 30. 15.  
2 Chron 20. 9.  
c. 33. 12. Jer.  
30. 15. Lam 1.  
9. c. 3. 19.  
Jam. 5. 13, 14.  
Acts 12. 5. 2.  
Cor. 1. 12.  
Phil. 1. 19. 1.  
Thes. 3. 10.  
Heb. 5. 7. Isa.  
37. 15, &c. c.  
38. 2.

2. That these duties are more frequently, fervently and constantly to be practised by Ministers and all other Subjects and Christians, in the times of their Emperors, Kings and Princes greatest Dangers, Troubles, Trials, Distresses, Exiles, Necessities, Sickneses, Sufferings, Afflictions, Temptations, because then they need them most; as well as private Christians, Churches, Nations, as the (\*) marginal Scriptures will abundantly evidence

3. That it is not only unnatural, unchristian, and inhuman,



human, but *anticristian, tyrannical, treasonable*, if not *diabolical* and *atheistical*, for any usurped Power of Innovators whatsoever, not only to enforce Subjects against their Loyalty, Consciences, the Presidents of all Christians, Pagans, and the Precepts of God himself, not only by unrighteous, flagitious Edicts and Engagements to command and injoyne both Ministers, & all other Subjects, to <sup>b</sup> "abjure their former hereditary Kings, their Heirs & lawful Successors, against all Scripture presidents, Laws, their former Oaths of Fealty, Homage, Allegiance, Supremacy, Protestation, Vow, Leagues & Solenn Covenant, to be true, loyal, faithful and obedient Subjects to them, their Heirs and Successors, and to maintain and defend their Persons, Rights, Jurisdictions and Crowns, with their lives and estates, against all attempts, conspiracies, and machinations whatsoever; but to inhibit under severe penalties, all publick and private Prayers, Intercessions, and Thanksgivings unto God in their behalfts, even in their greatest extremities, when they stand most in need of them. And to commit, imprison, sequester, and cast any Subjects into a Lions den, for obeying God herein, rather than men, (as the High-Priests heretofore committed and imprisoned the Apostles, and the Babylonian Princes, and King, the Prophet *Daniel*) the extremity of Tyranny, Impiety, and devilish persecution, which God will most severely revenge, and recompence in due season.

4. That for any professing themselves the *chiefeft* of all Saints, and men truly fearing God, to obliterate, deface, & remove out of all our Churches, Chapels, Courts, publick Halls & places, the Arms of their *lawful Kings*, to erect only a bloody *Crosse*, and *Irish Harp* in their steads, and to delete in some places these sacred Texts of *Prov.* 24. 21. *My Son fear thou the Lord and the King, &c.* 1 Pet. 2. 17. *Fear God, honour the King*; and in other places, HONOUR the King, (permitting *Fear God*, to stand alone) on the Church walls, and other places where they were painted or carved near the Kings Arms, and to make such

b See my Concordia Discors.

c Act. 4. 18, 19, 20, 21. c.  
5. 16, 27, 28, 29, 40, 41.  
d Dan. 6. 4, to 29.  
e. Jam. 3. 14, 15, 16. Rev. 2. 10.

such a strange divorce between these 2. sentences which God himself hath united and so strictly conjoyned both in the *Old Testament* and *New*: That so the Ministers and people might be thereby deterred, not only from honoring & praying for their Kings, as God enjoyns them, but induced to cast off the very fear & publick worship of God himself; & provoked at last, to say with the despairing Idolatrous revolting 10. tribes of *Israel*, *Hos. 10. 3.* We have no King because we feared not the Lord, what then should a King do to us? (a crime whereof some swaying Grandees have been deeply guilty in our 3. Kingdoms) is in truth the highest strain of *Apostacy*, *Irreligion*, professed *Atheism* and contempt of God, that ever men professing themselves Saints or Christians were guilty of, in any age since the Creation. And for others of them to say in the very Church, and presence of God himself, with much passion (as \* one of the fitting Junctio did very lately) \* *Tho. Lister.* that the word KING doth so stick in our Ministers mouths and teeth, that it will never be well, till it be thrust and forced down their throats (by force and armed Tyranny;) only because Mr. Case, in his prayer after Sermon, at St. Martins Church, on the Lords day, prayed; That God (g) according to his promise, and in his own sense and meaning, would be graciously pleased, to make Kings to become Nursing-Fathers, and Queens to be Nursing-Mothers to his Church; is such a transcendent strain of *Atheistical impiety*, *Antimonarchical malice*, brutish *Tyranny* and *Barbarity*, as should make our very hearts and loins to quake, and will certainly draw down the extremity of Gods vengeance on those who are guilty thereof, if not on our whole now miserably distracted, oppressed and almost ruined Kingdoms, if not timely repented of. *g Isa. 49. 23.*

5ly. That Kings and Monarchy, are the very best, most desirable, happyest, peaceablest, honorablest, safest Governors and Governments of all others in the world because in the first place, we are commanded, obliged by God himself, to make supplications, intercessions, prayers and thanksgivings unto him for them, that under the name we may live a

*peaceable and quiet life, in all godlinesse and honesty (but never for a Commonwealth by name) and all Christians, Nations in all ages, have accordingly practiced it, as the premises and second part, will abundantly demonstrate.*

6ly. That ever since we neglected, disused and gave over this publick Christian duty for our just hereditary Kings, their heirs, successors, and royal posterity, and have abandoned, abjured, engaged against them and *Kingship*, we have never had, nor enjoyed a quiet and peaceable life, in Church or State, and have generally abandoned all real godlinesse and honesty, which are hardly to be found in any of our 3. Kingdoms, especially amongst our Grandees, Army-Officers, and those refined, sublimated *Saints* of the last edition, who most pretend unto them; and have done, acted, voted, settled nothing, that is good or acceptable in the sight of God the Father, or tending towards the Temporal or eternal salvation of all men, and reducing them to the knowledge, much lesse the practice of the truth; but we have been still disquieted, vexed, oppressed, tormented with endless wars, tumults, revolutions of Governors and Governments, intollerable taxes, excises, losses, decay of trade by Land and Sea, errors, schismes, sects, heresies, blasphemies of all sorts, and an inundation of all vices, sins, hypocrisies, perjuries, treacheries and wickednesses, which may hasten our total and final dissolution, without any hopes of mercy, restauration or future settlement, or hearts or wisdom to lay hold of those manifold opportunities which Gods wonder-working providence hath put into our hands, to preserve and restore us, if timely laid hold on and improved by us for that end.

7. That the only ready, hopefull, christian, divine and most effectual means now left, and prescribed by God to every private Minister, Christian Family, Church, and our three ruined, lacerated, distracted Kingdoms, to recover and restore their long expected, and vainly endeavoured pristine peace, quietness settlement, trade, godliness, honesty, honor, prosperity, the saving knowledge, power, sincere profession and truth of the Gospel, with



with all other blessings of this and a better life; and to put a period to all future wars, revolutions, tumults, oppressions, tyrannies, taxes, heresies, blasphemies, and Jesuitical designs, now threatening ruine both to our Churches, Kingdoms, Families and Posterities, is for all and every of them, publickly and privately to revive and practise these duties with constancy, frequency, zeal, fervency, resolution for our undoubted hereditary King, and the royal posterity in their and our greatest distresses, according to the premised Commands and Presidents, recorded in Scripture by God himself, and the Presidents of all Gods Saints and people in former Ages, maugre all oppositions, or inhibitions of poor despicable Mortals; the long neglect and discontinuance of this sacred duty and most effectual remedy, being (as I fear) the principal cause of the long continuance and encrease of their and our miseries, afflictions, pressures, and sad confusions. If then the serious consideration of Gods own reiterated Injunctions, the presidents of Fathers, Christians, Saints, Martyrs, Subjects in all ages, yea of the very Pagans themselves, and the many Oaths, Vows, Covenants, Protestations, Declarations, Remonstrances, we have formerly made, with our own and our Ancestors constant practice of these Duties for many hundreds of years, will not persuade us hereunto; yet let the consideration of our personal and national preservation, establishment, peace, settlement, prosperity both as men and Christians; and the cheapness, easiness of this homage and duty to God, our King, Country, & our selves (which all <sup>\*</sup>sexes, ages though <sup>\*</sup>Ezra 10, 1, mean, poor in Purse, or feeble in Body, unable to assist and <sup>&c</sup>Jonah. 2. 7, 8. ayd their Sovereign or Country in either, are as able to perform, as well as the noblest Peers, the richest Subjects the valiantest Souldiers, or the wisest States men,) now at last excite and engage them unanimously, conscientiously and servently to perform them both in publick and private. To induce them more chearfully thereunto, I shall recommend unto them this memorable observation, and seasonable passage of St. Basil the Great, famous

\* Ascetica,  
Proœmium de  
Judicio Dei.

famous in his generation, and in the Church of Christ.  
 \* Being by the goodnes and benignity of my most good  
 God, through the grace of our Lord Jesus Christ,  
 according to the operation of the holy Ghost, delivered  
 from the error of the Gentiles traditions, and long  
 ago, even from the beginning educated by Christian  
 parents, I verily learned the holy Scriptures from them,  
 from my childhood, which brought me into the know-  
 ledge of the truth: but when I became a man, and had  
 very frequently used peregrinations, and had fallen into  
 the consideration of many things, as was meet; I verily  
 found in other Arts & Sciences much concord amongst  
 those, who exactly exercise singular Arts: but in the  
 Church of God, only and for which Christ dyed, and  
 into which he hath abundantly and richly powred forth  
 his holy Spirit, I observed the greatest discord, and ve-  
 hement dissentions of many, both between themselves,  
 and also against the divine Scripture: and that which  
 is most horrid, the very Presidents of the Church consti-  
 tuted in so great a Dissention both of mind, and opini-  
 ons between themselves, and fighting against the  
 commands of our Lord Jesus Christ, with so great  
 contrariety, as even cruelly to dissipate the Church  
 of Christ, and to disturb his redeemed Flock,  
 without any commiseration; that even on these now, if  
 ever when wicked men went out and flourished, that of  
 the Apostles may be fulfilled (b) *Out of your selves shall a-  
 rise men, speaking perverse things, that they may draw disciples  
 after them.* When I discerned these things and the like,  
 and doubted what, and whence the source of so great an  
 evil might be, at first I was as it were in some thick dark-  
 nesse, and as if set in a ballance, I did turn my self now on  
 this side, now on that side; one scale drawing me to it self,  
 by reason of the long custom of men, but the other pulling  
 me back for the truth acknowledged in the holy Scrip-  
 ture. Now when as this had for some space, and very of-  
 ten hapned, whiles I was searching out the cause of this  
 evil, as I have related, that of the Book relating the Histo-  
 ry

b Acts 10. 29,  
30.

ry of the Judges, came into my mind, where it is written,  
 (c) that every one then did what seemed right in his eyes, and the cause thereof is declared together with it, in that which is premised; That in those dates, there was no King in Israel. Therefore remembering these things, I did think even of these present dissensions, that which truly is terrible to be spoken, and perchance a paradox; but if it shall be considered and weighed, is most true, that peradventure even now, for the contempt of one great, true and only King of all, there is so great Dissention and Fighting among those who are in the Church of Christ, whiles every one hath revolted from the Doctrine of our Lord Jesus Christ, and challengeth to himself by his \* own Authority, his own cogitations and definitions; and would rather reign against the Lord, than be subject to the Lord, and be governed by him. When I searched this with my self, and stood amazed at this monstrous impiety, & did yet further search it out, I was farther perswaded, that the foresaid cause was true, by nothing more then from the things of this life. For I saw every State of a multitude, well compounded, and to obtain agreement and consist together, so long only as their obedience was kept towards some one King over them all; and on the other side, that dissention and division of every kind, pea and mozeover polarchy did arise from hence, if there being no King, there was a liberty obtained of doing any thing we would. I have seen sometimes even a swarm of \* Bees from the Law of Nature to wage War, and in order to follow their own King; And truly I myself have beheld many such things, and I have also heard many such things, and those know more who are employed about these things; that even from hence, that I have said may be proved to be true; for it is the property and peculiar of those, who look unto the command of one, and obey and use one King, that they are & may be well disposed and at concord among themselves; therefore all dissention & discord, is both a Judgment and sign of that contumacy, wherein the principality of one is rejected. According to the same reason, even the very dissention which is forbidden both between the Com-  
 mandements

c Judges 17. 6.  
 c. 18. 1. c. 21.

25.

\* As our Army  
 Councils, Jun-  
 does and Gran-  
 dees have  
 done, and do.

\* See Cælius  
 Rhodiginus  
 Antiquarum  
 Lætionum, l.  
 24. c. 29, 30.

\* See Seneca  
 here, p. 71, 72.



mandements of our Father and our Lord, and also between our selves, ariseth, either from a departure from the true King, or from the renouncing of him: which he there further proves from sundry Texts. Therefore by his and Gods own resolution, there is no way to heal our manifold Dissensions, Distractions, and restore peace, unity, order in our Church and State, but by returning to our true lawfull Spiritual and Temporal only Kings, both whom we have most contemptuously and obstinately so long rejected, both in our devotions & legal transactions, our Church and State affairs; which I wish all *Republicans & Antimonarchists* most seriously to ponder, and our new *Junctoes*, and General Council of Army-Officers, seduced and acted by \**Campanella*, Spanish and Romish Emissaries, to promote our ruine; who of our Servants are now become our *Sovereign Lords and Legifers*, changing their lunatick *Votes, Resolutions, Models of Government*, as frequently as the Moon, to keep us in endless Confusions, by trampling all Laws of God, and the Realm, and their spiritual as well as temporal King, and Monarchy under their feet. But this King of Kings, as he hath of late years dashed them in pieces by his admirable stupendious providences, (of which they will not take notice) for this their obstinate opposition of and rebellion against their Kings, *Monarchy and Kingship*; *Prov. 24. 21, 22.* so no doubt, (a) *He that sitteth in the Heavens, if they therein still proceed, will laugh at them, and their Antimonarchical Votes, the Lord shall have them in derision; yea he shall speak unto them in his wrath, and vex them in his sore displeasure, He shall break them with a rod of Iron, and dash them in pieces like a Potters vessel: maugre all their forces, votes, counsels, confederacies, and make good those general promises,* (b) *Yet have I set my King upon my holy Hill of Sion.* (c) *Rule thou in the midst of thine enemies.* (d) *The Lord reigneth, let the Earth rejoyce; let the multitude of the Isles be glad thereof. Praise the Lord reigneth, be the people never so impatient, He sitteth between the Cherubins, be the Earth never so unquiet.* (e) *Great deliberance giveth he unto his King, and sheweth mercy to his Anointed, to*

David

\* De Monarchia Hisp. c. 21.

a Psal. 2. 4, 5.  
6, 9.

b Psal. 2. 6.

c Psal. 100. 2.

d Psal. 97. 1.  
Psal. 99. 1.

e Psal. 18. 50.

to, and to his Seed for evermore. And that which is most considerable, their own transcendent, unpresidented, tyrannical, illegal, unrighteous, violent proceedings against the whole House of Peers, the majority of their own secluded, ejected old Fellow-Members, the City of London, and their Common Council, (their former chief Supporters,) whom they have now made the scorn and derision of the World, by voting down their Common Council, and pulling down their Gates, Percussives and Posts, before any hearing, or Judgement, and putting higher affronts upon them after all their former Obligations, and the late Kings large Privileges granted to them in the Isle of Wight, than ever any Kings of England formerly did, or durst attempt; Their dis-obliging and dis-carding all or most of those Army-Officers and Souldiers who first created them a Parliament, without a King or House of Lords, and restored them to their present power in May last; and engaging others of them in such displeasing services, as do render them odious for the present, and infamous to posterity; Their exasperating the generality of the Nobility, Gentry, Ministers, and Commons of our three Kingdoms against them, by their peremptory denial to admit, and forcible seclusion and voting out the old secluded Members, (the Majority of the House) to monopolize all Parliamentary power and Offices into their own hands, and refusing the convening of a free and full Parliament, without prelimitations, to settle our Distractions, according to the general Desires and Addresses of most Counties and Cities of the Kingdom, and imprisoning some worthy Gentlemen & Swordmen, only for presenting at their Counties requests, these their Desires in Letters, directed to their Speaker, and unjustly refusing to bayl them upon Habeas Corporaes, in Courts where they sit both as Members and Judges, and Parties, which none ever did before; thereby leaving the Subjects in greater Vassalage, than ever they sustained under the late King, whom they \*branded and beheaded as the worst of all Tyrants. And yet doubling and trebling their Taxes, in their exhausted condition, and losse of all Trade for those very 6. Months space, for which

\* In their Declaration of March 17. 1648.

they were taxed and forced to pay in before hand by them, without their Common consent in Parl during their Representatives forcible seclusion, against their own Act Oct. 11. 1659. contrary to all their former & late Declarations, no Kings of England having been so extravagant, arbitrary, unjust & oppressive in their Governments and proceedings, as they have been, and that in the very midst of their own private fears and unsettlement, and our publick dangers, after all the late vast expences of blood, and treasure, to maintain our Laws, Liberties, Property against all arbitrary and tyrannical powers; nor yet daring to attempt against their Subjects, what they have boldly acted against their fellow

\* Jan. 4. 1648. Members, and the People, whom they once \*voted the Sovereign power of the Nation, & whose servants (not Lords) they pretend themselves; which desperate violences, oppressions, and extravagances, without any hopes of ease, peace, liberty or settlement, will render our Kings and Kingdoms more amiable and desirable than ever, and more promote, and accelerate their restitution, than all Royallists Counsels and endeavours whatsoever, in wise mens Judgements, *Cum duplicantur lateres, Venit Moyses.*

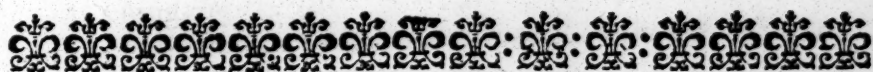
1 Tim. 1. 17. Now unto the King eternal, immortal, invisible, the only wise God, be Honour and Glory for ever and ever. Amen.

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FINIS.

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# **ERRATA.**

P. 4. l. 24. last, r. *middle*. p. 43. l. 19. 500, r. 300. p. 68. l. 31. *discia*,  
r. *dejicis*. l. 34. r. *dolori*. p. 77. l. 32. *dele* f. p. 78. l. 1. r. *orationis*. l. 19.  
*nuncupari*. l. 34. *Antoninus*. Margin, p. 78. l. 9. *Antoninus*. l. 10. p. 10,  
r. 49.



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THE  
SECOND PART  
OF THE

*Signal Loyalty and Devotion of Gods true Saints  
and pious Christians towards their*

KINGS.

**H**AVING lately presented the world, with the first part of the *Signal Loyalty and Devotion of Gods true Saints and Pious Christians* (as likewise of *Idolatrous Pagans*) towards their *Kings and Emperors*, both before and under the Law, and also under the Gospel, whiles their *Emperors and Kings* were *Idolaters and Ethnicks*, expressed both by their private and publick Supplications,



cations, Prayers, Intercessions and Thanksgivings unto God, & by their *Votes, Acclamations* unto themselves & others, for their *health, safety, long-life, temporal, spiritual, and eternal felicity*; whether they were *Good or Bad, Orthodox or Heterodox, Protectors or Persecutors*, in 5. distinct Chapters, I shall now (by Gods assistance) proceed to the constant practice of Christians under the Gospel; in this kind, after their *Kings and Emperors* became *Christians*, professing the Gospel of Jesus Christ, whether their *Kings and Emperors* were gracious, and Religious, vicious or impious, Orthodox or Erronious; beginning with the *Kings* of our own *Island*, and presenting you with presidents of this kind, both in forein Prelates, and Clergy-men, as well as in their Domestick Christian Subjects of all sorts, our British Island producing the first Christian *King, Queen, and Emperor* in the world, and the first presidents of private and publick Supplications, Prayers, Intercessions and thanksgivings for them, unto God, and *Votes, Acclamations* for their safety, health, life and prosperity, as they were Christian.



## CHAP. VI.

THE very first *Christian King*, professing the Christian Religion under the Gospel, mentioned in History, is *Lucius*, King of the Britons, reigning in this our Island; this King (a) *Anno Christi 156.* (as *Radulphus Baldoc*, the Chronicle of *Gisburn*, the antient Manuscript *De primo statu Landavensis Ecclesia*, and Bishop *Usher* out of them relate) sending two Embassadors to Pope *Elutherius*, most earnestly and devoutly increating him, *That by his command and will he might be made a Christian*; This Pope thereupon granting his request, *Gratias agens Deo suo*, &c. giving thanks to his God, and singing, *Glozy be to God*

Anno. 156.

a Usserius De Britan. Ecclesiarum Primordiis p. 49. and the Authors there quoted.

God on high, for joy that this King and Nation, who had continued Gentiles from the first peopling of the Island by Brute, did so ardently hasten to the faith of Christ, sending Eluan, and Meduin to convert them. After which this (b) King Lucius in the year 179. or sooner, as some, or in the year 185. or later, as others think it; writing a Letter to Pope Elutherius, to send him a Copy of the Imperial Laws to govern his Nation by them; this Pope in the conclusion of his Epistle (in Answer to the Kings Letter) inserted this devout Prayer unto God in his behalf. *Dei votis omnipotens Deus, &c.* Almighty God grant you so to rule the Kingdom of Britain, that you may reign for ever with him, whose Vicar you are in the Realm aforesaid. If this Pope, (though a foreign Prelate) thus prayed to God for this first Christian King, no doubt his own Christian Bishops & Ministers, (whom he endowed with ample possessions and maintenance) and his Christian Subjects, in their private and publick Prayers, and Devotions to God, and in their Epistles and Addresses to him, did much more imitate his example, in pursuit of the Apostles precept, 1 Tim. 2. 1, 2, 3. as all the Primitive Christians did even for their Pagan Kings and Emperors, (as I have evidenced in the precedent Chapters) though we find no expresse mention thereof in our British Histories.

c The first Christian Queen in the world was Helena, Daughter of King Coel; whose Son Constantine the Great, born and first created Emperor in our Island of Britain, was the first Roman Emperor, who publicly professed the Christian faith, and instituted publick Prayers to be made unto God by his Souldiers, People and Subjects, whether Christians or Echnicks, for himself, his Sons, and his Posterity; who constantly powred forth their Supplications, Prayers, Intercessions and Thanksgivings unto God for his life, health, safety, victories, and successes, as well in this our Island, as in all other places of his Empire; as these passages of Eusebius, who lived in his Court, and flourished under him, will abundantly evidence.

b Lambardi  
Archæion, An;  
tiquit. xcel.  
Brit. p. 5, 6.  
spelman Gen-  
cil p. 32, to  
38 Bishop  
Jewels Reply  
against Har-  
ding. Arr. 3.  
divis. 24. p.  
141, 142.  
Fox Acts and  
Monuments,  
vol. 1. Harri-  
sons Descrip-  
tion of Eng-  
land, l. 1. c. 9.  
Bishop usher  
De Eccl. Brit.  
Primordiis, p.  
3. 4. 5.

c Eutropius,  
Hist. l. 10.  
Orosius, l. 7.  
c. 25, 28.  
Socrat. Eccl.  
Hist. l. 1. c. 1.  
Eumenius Pa-  
negyr. 9.  
Camdens  
Brit. Essex, p.  
325. Visserius  
De Brit. Eccl.  
Primordiis, c.  
8.

c Eusebius de  
vita Constanti-  
ni, l. 2. c. 12,  
13, 14, 19.

This Godly Christian Emperor (c) Constantine, before his Battel with the persecuting Tyrant Licinius, dedicated a certain vacant time to powr forth Prayers to our Saviour Christ in the tabernacle of the Crosse, which he fixed far remote from his Camp: where afflicting his body with fasting and abstinence, he powred out Prayers & Supplications to God to reconcile him to himself, and become his gracious Protector: In which Duty he imployed certain Persons, whom he reputed eminent both for faith and piety, to joyn with and assist him in the performance thereof, as he usually did upon other occasions before every battel with the enemy. After which having vanquished Licinius, and by his death obtained the sole power, and government over the Roman Empire; *Omnes ubique victorem hymnis celebrabant, Tum choris & hymnis primum Deum, summum omnium regem esse predicarunt: deinde victorem Constantinum, ejusque filios modestissimos, Deoque charos Cæsares, acclamationibus continuis extulerunt.* After which this Godly Emperor to excite his Subjects to Prayers, was d portrayed in all his Coyns & Statues standing upright with his eyes looking up, and his hands stretched forth and elevated towards Heaven, as if he were praying, & prescribed all his Legions, and Soldiers, as well Pagans as Christians, this set form of Prayer in the Roman tongue, which they were to use and recite every Lords day, & in their daily prayers, with their hands and eyes lifted up to Heaven unto God the Giver of all good things, and Author of victory. *e Te solum Deum agnoscimus, &c. We acknowledge thee to be God alone; we professe thee to be King; we invoke thee our helper: by thee we have obtained victories; by thee we have overcome Enemies: from thee we confesse we have received present, & hope that we shall obtain future felicity. Tui omnes supplices sumus, abs te petimus, ut Constantinum Imperatorem nostrum, unà cum piis ejus liberis quàm diutissimè nobis salvum & victorem conserves: We are all Supplicants unto thee. We all request from thee, that thou wouldest conserve our Emperoꝝ Constantine, together with his pious Childzen, safe and victorious to us,*

d Euseb. de  
vita Constanti-  
ni, l. 4. c. 14,  
15.

e Euseb. de  
vita Constanti-  
ni, l. 4. c. 19, 20.



for many generations, or, as long as possible may be, or ever. *Ejusmodi ferè Sanciebat a Militibus solis die fieri, talesque ab eis voces in diurnis Precibus adhiberi.* Which prayers no doubt were used in this our Island of Britain, (where he was born and crowned) by his Soldiers, and other Subjects, for him and his royal posterity, as well as in other places: the Churches and Christians then in Britain, concurring both in their Doctrine and Practice, with the Churches in Rome, Italy, Aprick, Egypt, Spain, France, Lybia, Greece, Asia, Pontus and Cilicia, as t Constantine himself records in his Epistle to all Churches concerning the affairs of the Council of Nice, Anno 330. But of this more in the next Chapter.

f Nicephorus  
Ecclef. Hist. l.  
8. c. 25. Spel-  
man. Concil.  
P. 43, 44, 45.  
Anno 313.  
g Majore  
Chronico, l. 1.  
c. 6. Wintoni-  
ensis Ecclesiæ,  
Hist. c. 7, 8.  
Ulfertius De  
Brit. Ecclef.  
Primordiis, c.  
8. p. 194.

It is the Observation of Thomas Rudburne, the History of Winton Church, and Bishop Usher out of them, (g) *Orationes ac deprecationes justorum assidue cum multum valent apud justum judicem Deum; ascenderunt lacrymæ suorum fidelium in conspectu conditoris altissimi; & sedatum est gravissima persecutoris ac percussione jaculum fulminosum, completo videlicet spatio viginti duorum annorum: unde Christiani qui prius in sylvis opacissimisque locis se posuerant (within this our Island of Britain, as well as in other places, during the reigns of Dioclesian, Maximinian and Licinius, who grievously persecuted them) in publicum se ostendentes (under Constantine the Great) renovant Ecclesias quasque ad solum undique erant destructæ. Quo in tempore edificata est Ecclesia Wintoniensis secundo ab Christi fidelium oblationibus.* The Christians daily Prayers and tears to God in this our Island, being the principal means to cease their former persecutions under their cruel Pagan Emperours, and to procure them peace and prosperity under this first Christian Emperor Constantine, for whose long life, and prosperous reign they daily Prayed unto God in the Churches they re-edified and repaired during his pious Reign.

Anno 435.  
\* Mar. Westm.  
Anno 435. p.  
143, 149.

\*Guithelin, Archbishop of London, in the the year of our Lord 455. being sent by the Christian Britons of our Island, into Britain in France, to crave ayde against the

the barbarous Nations, who invaded, murdered, spoyled, and miserably oppressed them; thereupon *Androennus* King of the French Britons sent his Brother *Constantine* with 2000. men unto them, upon condition they should elect and crown him for their King. Which expedition *Constantine* undertaking, *Guithelin* thereupon brake out into these gratulatory Acclamations and Prayers unto Christ for him. *Christus vincit, Christus regnat, Christus imperat. Assit igitur gratia Christi Regi Britanniae qui est defensor nostra, ut insulam miseram ad pristinam reducat libertatem.* Christ overcommeth, Christ reigneth, Christ commandeth. Therefore let the grace of Christ be present and assistant to the King of Britain, who is our defence, that he may reduce the miserable Island to its pristine liberty. A Prayer as suitable for our miserable exiled King and Island now, as for this their new British King, and Island in that Age, wherein the other Bishops, and Christian Britons made the like Prayers for him both at and after his Coronation, as *Guithelin* did before it.

Anno 488.  
i Mar. Westm.  
An. 488. p.  
173, 174.

Our famous British King *Aurelius Ambrosius*, after he had destroyed and burnt the bloody Regicide and Uurper *Vortigern*, and conquered and exiled the Pagan Saxons, in the year of Christ 488. repaired and new built the Churches they had demolished, placed Priests and Clerks in them, restored divine service to its due state, conferred many Gifts, Rents and Revenues upon Churchmen; *Et orare pro Regno et Ecclesiae statu omnibus imperabit: And he commanded all men, to pray for the Realm, and State of the Church;* which no doubt they performed accordingly in their Churches, not forgetting to pray likewise for this good King, who repaired them, and restored Christianity.

Anno 490.  
k Mar. Westm.  
Anno 491. p.  
177. Usserius  
De Brit. Eccl.  
Primordiis, p.  
864, 865.

To pretermitt Saint *k. Patricks* Prayers and Petitions to God, for the seven Kings he baptized, and the Irish he converted to the Faith, with his ascending into a Mount, and there fasting forty daies, *ut oraret pro eis,* that he might pray for them.

Our

\* Pope Gregory the 1. in his Epistle to *Aldeberga* (or rather *Bertha*) wife to King *Edilbert* before his conversion to the faith of Christ, (who after her conversion was very instrumental to help convert the King and his subjects to the faith;) useth this thanksgiving, and prayer to God on her behalf. *Omnipotentem Deum Benediximus, qui conversionem Gentis Anglorum mercedi vestra dignatus est propitius reservare, &c. Bona vestra non solum jam apud Romanos qui pro vita vestra fortius oraverunt; sed etiam per diversa loca, et usque Constantinopolim, ad Serenissimum Principem pervenerunt: ut sicut nobis de Christianitatis vestra solatiis latitia facta est, ita quoque de perfecta operatione vestra Angelis fiat gaudium in celis, &c. Ut et hic feliciter cum glorioso filio nostro conjuge vestro regnetis, et post longa Annorum tempora futura quoque vite gaudia, quae finem habere nesciunt, capiat. Oramus autem Omnipotentem Deum, ut gloriae vestrae cor, et ad operanda quae diximus gratiae suae igne succendat, et aeternae mercedis fructum vobis de placita sibi operatione concedat.*

Anno 600.  
\* Epist. l. 9.  
Epist. 59.  
Spelmani  
Concilia, p. 85

The same Pope Gregory in his \*Epistle to *Edilbert* King of Kent, exhorted him, willingly to hear, devoutly to perform, and studiously to keep in memory what *Augustin*, then his Bishop should admonish him, for this reason; *Quia si vos eum in eo quod pro omnipotenti Deo loquitur auditis, idem Omnipotens Deus hunc pro vobis orantem celeritus exaudiet. Si enim (quod absit) verba ejus postponitis, quomodo eum omnipotens Deus poterit audire pro vobis, quem vos negligitis audire pro Deo?* (A clear evidence, that *Augustin* and other Bishops and Christians in that age devoutly and constantly prayed to God for King *Edilbert*) *Tota igitur mente cum eo vos in fervore fidei stringite, atque adnissum illius virtute quam vobis divinitas tribuit adjuvate, ut regni sui vos ipse faciat participes, cujus vos fidem in regno vestro recipi facitis, et custodiri. After which he concludes his Epistle with this prayer for this Kings spiritual, temporal, and eternal safety, long life, felicity and salvation. Omnipotens itaque Deus in vobis gratiam quam cepit, perficiat; atque vitam vestram,*

Anno 601.  
\* Epist. l. 9.  
Epist. 60.  
Beda Eccles.  
Hist. l. 1. c. 32.  
Spelmani  
Concilia, p. 86



\*Henrici Hun-  
rindon, Hist. l.  
3 P. 323.

Anno 615.

\* Will. Mal-  
mesburienfis,  
De Gestis  
Pontif. Angl.  
l. 1. p. 208.

Anno 616.  
m Beda Ecce-  
siast. Hist. l. 2.  
c. 9. 11. Mat.  
West. An. 626.  
n Idem, l. 2.  
c. 11.

\* *vestram et hic per multorum annorum curricula exten-  
dat, et post longa tempora in caelestis vos Patriæ con-  
gregatione recipiat. Incolumem excellentiam vestram  
gratia suprema custodiat Domine fili, 10 Julii, Anno 19.  
Mauritii Tiberii Augusti.*

\* Pope Boniface in his Epistle to King Ethelbert (sent by Mellitus Bishop of London) Anno Dom. 615. prays thus for him, *In Christo valeas Domine fili.*

Edwin King of Northumberland promised to renounce his Idolatry, and to serve Christ, because Edelburga his Queen (being a Christian) by the prayers of Paulinus Bishop of the Northumberlanders was delivered without much pain of a child; Wherupon *m Episcopus gratias capit agere Domino Christo, Regique astruere, Quod ille precibus suis apud illum obtinuerit, ut Regina sopes absque dolore gravi, sobolem procrearet.* But this King deferring his Conversion to Christianity contrary to his promise; Thereupon Pope Boniface writ to Queen Edelburga to use all possible means for her Kings conversion, and amongst others, to make fervent Prayers to God for his illumination and salvation, *Unde orationi continuo insistens, a longanimitate cœlestis clementiæ illuminationis illius beneficia impetrare non desinas. Ut videlicet quos copulatio carnalis affectus unum quodammodo corpus exhibuisse ministratur, hos quoque unitas fidei etiam post huius vitæ transitum in perpetua societate conservet. Ad hoc enim misericordiam Dominicæ pietatis consecuta es, ut fructum fidei, creditorumque tibi beneficiorum redemptor tuo multiplicem resignares. Quod equidem suffragante præsidio benignitatis ipsius, ut explere valeas, assiduis non desistimus precibus postulare.* After this (n) King Edwin being converted to the Christian Faith, Pope Honorius Successor to Boniface writ an Epistle to this King, in the close whereof there is this Prayer for his safety, *Incolumem excellentiam vestram gratia superna custodiat.*

Anno 628.  
n Beda Eccl.  
Hist. l. 2 c. 17.  
Spelman. Con-  
cil. p. 237,  
139. Hen. Hun-  
rindon. Hist.  
l. 3. P. 327.

Some few years after cruel King Penda invading Northumberland, and besieging Bebbæ the royal City; when  
he

he could neither take it by arms nor siege, he resolved to fire it, and laying great store of combustible matter to the walls set it on fire, the flames mounting above the walls, being carried into the City with furious winds, (n) Bishop Aidan beholding it from the Island of Farne, whether he retired secretly to pray, *fertur elevatis ad cælum oculis manibusque cum lacrymis dixisse, Domine, quanta mala facit Penda ! Quo dicto statim mutati ab urbe venti, in eos qui accenderant flammam incendia retorserunt, ita ut aliqui læsi, omnes territi, impugnare ultra urbem cessarunt, quam divinitus juvari cognoverunt.* (o) About the same time (Anno 635.) Penda King of Mercians being sent by Cadwallin King of the Britons with a great army into Northumberland, to slay Oswald King thereof; hee assaulted him in a place called Hetensfield: whereupon King Oswald erecting the sign of the Crosse with his own hands, commanded all his Souldiers with a loud voyce to cry unto God for him, and themselves in these words. *Flectamus genua ad Deum universi, Ipsiumque in communi deprecemur, ut Nos ab Exercitu superbi Regis Britanni et ejusdem nephandi Ducis Penda defendat. Scit enim ipse quia iusta pro salute gentis nostræ bella suscipiamus. Fecerunt ergo omnes ut jusserrat, & sic in hostes progressi juxta fidei sue meritum victoria potiti sunt.*

Anno 635.  
n Beda Eccl.  
Hist. l. 3. c. 16.

Anno 635.  
o Mat. Westm.  
p. 211.

(p) After King Oswald his murder in the year 642. the Freers of the Church of Hexam every year, the day before the said King was slain, used for a long time, *Vigilias pro salute animæ ejus facere, plurimæque Psalmorum laude celebrata, victimam pro eo manè sacræ oblationis offerre.* And if they were thus devout in keeping annual Vigils, and offering Prayers, Psalms, and Sacrifices to God for the salvation of this King and his soul, after his death: (according to the superstition of that and after ages) no doubt they were as loyal and devout in praying and praying God for him during his life.

Anno 650.  
p Beda Eccl.  
Hist. l. 3. c. 2.

(q) King Oswi after his great victory over Penda, and his 30. old Colonels and Army, (all slain in battel) in performance of his vow, consecrated his daughter E'steda (scarce one year old) to perpetual virginity, *donatis in super duo-*

Anno 655.  
q Beda Eccl.  
Hist. l. 3. c. 24.

*decim possessionibus terrarum, in quibus ablato studio militiae terrestres, ad exercendam militiam caelestem, supplicandumque pro pace Gentis ejus aeterna, devotioni seculari Monachorum locus facultasque suppeteret.* About which year & time (after the unjust martyrdom of K. Oswi by the Pagans) *Qui. Eanfled ob castigationem necis ejus injustae postulavit a Rege Oswi ut donaret ibi locum quod dicitur Ingethling, monasterio construendo Deisamulo Tumhere, quia propinquus ipse erat Regis occisi.* In quo videlicet Monasterio orationes assidue pro utriusque Regis, id est, occisi, et ejus qui occidere jussit, aeterna salute fierent. A clear evidence, that Monasteries were then purposely instituted to make daily prayers and supplications for the Kings safety, and eternal salvation, and the peace of the Nation.

Anno 680.  
a Gulielmus  
Malm De Gest.  
Pontif. Angl.  
h 1. p. 265.

a Theodorus Archbishop of Canterbury about the year of Christ 680. thus inscribes his Epistle to Ethelred King of Mercians, touching Wilfrid, Archbishop of York. Ethelredo gloriosissimo & excellentissimo Regi Merciorum, Theodorus, &c. *In Domino perennem salutem, &c.* Then subjoins; *Oculi mei jucundam faciem tuam videant, & Benedicat tibi anima mea antequam moriar, &c.* Praying for his perpetual health in the Lord; and blessing him with his Soul before his death.

Anno 680.  
b Spelmanni  
Concil. p. 164.

b Pope Agatho begins his Epistle to Ethelred King of Mercians, Anno 680. thus. *Agatho, &c. Ethelredo glorioso Merciorum Regi, salutem a Deo, et Benedictionem nostram.* And this King the very same and the next year in his Charters of Lands to the Church of St. Peter of Canterbury, gives Lands; *tam pro salute anima mea, ac pro oratione fratrum;* that the Freers therein might pray for him, and for the salvation of his soul.

c Monasticon  
Angl. pars 1.  
p. 51. Londini  
1655.

Anno 697.  
d Spelmanni  
Concil. p. 194.

The d Synod of Berghamsted under Witbred King of Kent, Anno 697. Can. 1. made this decree. *Pro Regis preces fiant, mandatisque ejus non urgente necessitate, sed ex sponte obediunt.* Let prayers be made for the King, and let his commands be obeyed, not from compelling necessity, but from a voluntary minde.

Anno 704.  
e Monast. Ang.  
pars 1. p. 12.

e King Ina in his Charter, Anno 704. by the Decree and Counsel



Counsel of his Prelat *Adelm*, the suggestion of all his Priests, and upon the Petition of all the Monks in the Province of the *West-Saxons*, granted this Privilege to the Monks of *Glastonbury Abby*, *ut sine impedimento secularium rerum absque tributo fiscalium negotiorum, liberis mentibus sub Deo serviant, & monasticam disciplinam, Christo suffragium largiente, regulariter exerceant, et pro statu et prosperitate Regni nostri, et Indulgentia commissorum criminum ante conspectum Divinae Majestatis Preces fundere dignentur, et orationum officia frequentantes, in Ecclesiis pro nostri fragilitate interpellare nitantur*: Most antient Monasteries, as well as this, being specially founded and endowed by our Kings and their Successors for this purpose, that they might pray for them and their Realms, their Parents, Children, and Successors temporal, spiritual, and eternal felicity; as the Charters of their foundations and endowments, in *Monasticon Anglicanum*, pars 1. & 2. and other Authors attest.

About the year 714. Abbot \* *Ceolfrid* writ a large Epistle to *Naitan* King of *Picts*, concerning *Easter* and the Tonsure of Clerks, beginning thus, *Domino excellentissimo & gloriosissimo Regi Naitano, Ceolfridus Abbas, In Domino salutem*: and ending with this Prayer for him; *Oratio te Regis æterni longiori tempore regnantem ad nostram omnium pacem custodiat incolumem, dilectissime in Christo fili*. And if Abbots & Clergy-men then thus prayed for their health, safety, long-life, and the publike peace of the Nation, in their Epistles to Kings; much more did they thus pray for them in their private and publike Devotions.

\* *Ethelred* King of *Mercians* in the year of Christ, 716. in the presence of his Bishops and Nobles, by his Charter gave and granted the whole Island of *Croyland* to God, the Virgin Mary, and St. *Bartholomew*, to found an Abby therein for the black Monks, submitting himself wholly to the mercy and piety of Christ, and commending himself, *Sanctæ matris Ecclesiæ precibus*, to the Prayers of his holy Mother the Church: and particularly to the Prayers of St. *Guthlac* the Confessor and Anchorite.

Anno 714.

\* Beda Eccl. Hist. l. 5. c. 12. Spelmanni Concil. p. 220, 226.

Anno 716.

\* Ingulphi Hist. p. 851, 852, 853.

Whence a Poet thus writ of him. *Ethelbaldus, &c.*

*Orat pro nobis sanctissimus iste Sacerdos, (Guthlacus.)  
Ad tumbam cujus hæc mea dona dedi.*

A clear evidence that the Churches and Ministers of Christ in *England* did then constantly pray for their Christian Kings, who specially recommended themselves to their prayers.

Anno 720.

\* Operum Colonia Agrip.  
1612. Tom 5.  
Col. 379, 380.

Our venerable and most learned *Beda*, doth very much p. esse this Duty of Prayer for Kings, (though Pagans and Persecutors,) from sundry Texts of Scripture, on which he comments. In his \* *Expositiones allegoricæ* in *Ezram*, l. 2. c. 7. *Et offerant oblationes Deo Cœli, Orantque pro vita Regis et Filiorum ejus*; He thus comments, *Offerunt autem ea Sacerdotes iidem pro vita Regis, et Filiorum ejus, juxta illud Ap. Holi, 1 Tim. 2. Obsecro igitur primò omnium fieri obsecrationes, orationes, postulationes, & gratiarum actiones pro omnibus hominibus, pro Regibus & omnibus qui in sublimitate sunt, ut quietam & tranquillam vitam agamus, &c.* And in his *Exposition* on the 1 Tim. 2. 1, 2, 3. Tom. 7. p. 708, 709, 710. he recites and approves the passages of St. *Augustin* at large (recited in the next Chapter) commanding Prayers, Supplications, Intercessions and Thanksgivings to be made, not only for Christian and pious Kings, but even for Pagans and Idolaters, though vitious, though Persecutors of the Gospel and sincere Professors thereof.

Anno 747.

\* Spelmanni  
Concil p. 143,  
254, 255.

Our famous \* *Council* of *Clovesho* under Archbishop *Cuthbert*, Anno Dom. 747. cap. 30. *De orando pro Rege*, decreed; *Ut deinceps per canonicas Orationum horas non solum pro se Ecclesiastici, sive Monasteriales, sed etiam pro Regibus ac Ducibus, totiusque populi Christiani incolumitate, Divinam incessanter exorant clementiam, quantum Quietam et Tranquillam Vitam sub eorum pia defensione mereantur agere. Et ut ita post hæc unanimes existerent in Deum, fide, spe & caritate, & seipsos invicem diligerent, & etiam post hujus peregrinationis pericula, ad super-*

*nam pervenire pariter mereanter patriam.*

The reason of making this Canon for incessant Prayers for Kings, Dukes and Princes, is thus expressed in the preceding part thereof, that there was a scandal and suspicion raised amongst the Priests of God & inferiour Clergy, that they had an ill opinion of Kings, Dukes and Princes (as too many have now.) ‘Hoc est, quod Reges cum Dueibus & Principibus suis, ac deinde minoris potestatis, persuasi plurimi de eis dicere soleant, quod non tantum sincero eos non diligant affectu, sed insuper eorum bonis presentibus, ac prosperitatibus quibusque felicioribus magis invideant, animo nimis infesto quam devoto satis congaudeant corde, eorumque conversationis statum Odibili quadam detractatione dilacerare non desinant. A very good ground to revive and re-enforce this Duty both on Ministers and people now; *Ut horis canonicis Preces fiant pro Regibus*, as the Margin of this Canon prescribes, as well as the body thereof.

Boniface Archbishop of Mentz, an Englishman by birth, thus inscribes and begins his 19. Epistle to our King Ethilbald. *Domino charissimo & in Christi amore ceteris Regibus preferendo inclyta Anglorum imperii scepra gubernanti Ethilbald Regi, Bonifacius, &c. & Wera, & Burckart, & Warbeth, & Abel, & Wilibald Coepiscopi, Perennem in Christo charitatis salutem. Constatemur coram Deo & sanctis Angelis, quia quamcumque prosperitatem vestram video, & opera bona, Deo coram & hominibus, per nuncios fideles audivimus, quod inter gaudentes, et pro vobis orantes, gratias agimus Deo; postulantes et obsecrantes Salvatorem nostrum, ut vos sospites et in fide stabiles, et in operibus coram Deo rectos, in Principatu Christiani populi longo tempore custodiat.* And King Ethilbert thus closeth his Epistle to Boniface the Archbishop, who prayed for him in those times, *Orantem pro vobis, beatitudinem tuam longævam divina pietas faciat.* \* His 14. Epistle to Pippin King of France, begins thus. *Consuetudinis vestre clementie magnas gratias agamus et Dominum Jesum Christum precantes ut vobis in reg-*

Anno 750.  
Bibliotheca  
Patrum, Tom.  
8. p. 74, 83.  
Malm. De  
Gestis Regum  
Angl. l. 1. c. 4.  
p. 28.

\* Bibl. Patrum, Tom. 8.  
p. 111.



no Cœloꝝum æternam mercedem retribuat. Most of his and *Lullus* ( his Successors ) Epistles conclude with Prayers.

*Anno 760.* \* *Cenewlfus* King of the East-Saxons, with his Bishops and Nobles in their Epistle to *Lullus*, Successor to this *Boniface*, as they pray for him, so they likewise entreat him, and his Clerks to pray to God for them in their Congregation, *Ut pro nostra parvitate, proque pace congregationis nostre Domino supplicare cum eis qui tecum invocant nomen Domini Jesu, memineris. Omnipotens Deus, qui dispersa congregat & congregata custodit, ipse vos sua gratia protegat, et vestri laboris fructum in æterna patria nos videre concedat.*

*Anno 787.* \* *Spelmani* Concil. p. 296, 297.  
The renowned Council of *Calshuth* held in the year 787. under *Alfwold* King of Northumberlanders, and *Offa* King of Mercians, their Prelates and Nobles, and Pope *Adrians* two Legates, *Gregory* and *Theophylact*, c. 12. *De Ordinatione & honore Regum*, amongst other things, prescribed constant Prayers for, and subjection to Kings, prohibiting all Treasons and Conspiracies against them, in these words, and from these Scriptures. (a) *Scitote quia Dominus dominator est in regno hominum, & ipsi sunt regnum, & cuicunque voluerit, dabit illud. Ideo Omnes generaliter admonuimus, ut consona voce et corde Dominum rogent, ut qui eum eligit in Regnum, ipse ei tribuat regimen Disciplinæ sanctæ suæ, ad regendam plebem suam. Honor quoque eis ab omnibus impendatur, dicente Apostolo; (b) Regem honorificate: & alibi; sive Regi quasi præcellenti, sive Ducibus, tanquam ab eo missis ad vindictam malefactorum, laudem verò bonorum. Item Apostolus, (c) Omnis anima sublimioribus potestatibus subdita sit, quia non est potestas data nisi à Deo. Quæ autem sunt, à Deo ordinata sunt. Igitur qui resistit potestati, Dei ordinationi resistit, qui autem resistunt, ipsi sibi damnationem acquirunt. Nullus Regi detrahat, dicente (d) Salomone, in ore tuo ne detraxeris Regi, & in corde tuo ne maledixeris Principi; quia aves Cœli portant illud, &*  
qui

a Dan. 2. 21. c.

4. 25. c. 5. 21.

b 1 Pet. 2. 17, 13.

c Rom. 13. 1, 2, 3.

d Eccles. 10. 10.

qui habet pennam annuntiabit verbum. In necem Regis Penam communicare audeat, quia Christus Domini est. Et si quis tali sceleri adhæserit, si Episcopus est, aut ullus ex Sacerdotali gradu, ex ipso detrudatur, et à sancta hæreditate dejiciatur, sicut Judas ex Apostolico gradu ejectus est: & omnis quisquis tali sacrilegio assenserit, æterno anathematis vinculo interibit, & Judæ traditori sociatus, sempiternis cremabitur incendiis, ut scriptum est; (a) *Non solum qui faciunt, sed & qui consentiunt facientibus, judicium Dei non effugiunt.* (b) Duo namque Eunuchi Asuerum Regem interficere cupientes, in patibulum suspensi sunt. Animadvertite quid fecerit David præfecto, cum ei Dominus dixerit, (c) *Ego tradam Saul in manus tuas; dum inveniet dormientem.* Et hortatus à milite ut occideret eum, dixit: *Abstine à me hoc peccatum, ut extendam manum meam in Christum Domini.* Illum autem militem qui post mortem ejus venit ad eum, protestans, (d) *quod ipse occiderat Saul, capite truncavit; & reputatum est ei ad justitiam, et semini ejus post eum.* Exemplis namque apud vos sæpè probatum est, quod quicumque internecionis Dominorum fuere (culpabiles) in spacio vitam inierunt, et utroque jure caruerunt. This was the Practise, Doctrine, and Loyalty of our Ancestors in this National Great Council and primitive age, fit to be revived by our present Generation.

Our famous Country-man Flaccus Alcuvinus, (e Scholar to our venerable Bede, Tutor to the Emperor Charles the Great, and the learnedest English-man in that age) hath many memorable rare passages and prayers for Kings and Emperors in his Works and Epistles, not vulgarly known, which I shall transcribe at large. In his Book *De Psalmorum usu.* Operum Lutetie Paris. 1617. col. 152. d. he writes thus, Septem præterea sunt Psalmi ex quibus, si unum corpus efficimus, pro omni prorsus corpore oramus Ecclesiæ; in his namque memoria Sacerdotum, REGUMque et Potentatum; populi quoque et plebis simul. Memento Domine David, &c. Out of which Psalms he frames a Prayer, col. 153, Propitiare Domine, quæso uni-

a Rom. 1. 32.

b Esther 2.

21, 22, 23. c. 6. 2.

c 1 Kings 24. 5, 7.

d 2 Sam. 1. & c. 4. 10.

Anno 790.

e See Balzus Scriptornm Brit. Cent. 2. c. 17.

verba

verſæ tuæ Cacholicæ Eccleſiæ toto orbe terrarum diffuſæ,  
 &c. Propitiare famulo ſuo, *R. Regi, cunctisque Chriſtianis*  
*Principibus, & univerſo exercitui eorum.* In his 31.  
 Epistle to *Offa* King of *Mercians*, col. 1554. he concludes  
 with this Prayer, for Gods Grace and Benediction upon  
 him and his Realm. *Divina te, tuumque Regnum cœle-*  
*ſti benedictione, comitetur gratia, Domine excellentiſ-*  
*ſime.* And Epistle 84. (written by him to *Offa* in the  
 name of *Charles* the Emperor) he thus cloſeth it, col. 1614.  
*Vita, ſalus, & proſperitas tibi tuiſque fidelibus a Deo Chri-*  
*ſto detur in æternum.* In his 29. Epistle to *Ædilred* King  
 of *Northumberland*, (describing at large the Office of good  
 Kings and Princes) col. 1540. he hath this paſſage. *Eccleſi-*  
*arum Chriſti ſint deſenſores & tutores, ut Servorum Dei*  
*orationibus, longa vibant proſperitate:* And he cloſeth his  
 79. Epistle to King *Ædilred*, with this prayer for him,  
 col. 1554. *Deus omnipotens Regni felicitate, moxum dig-*  
*nitate, longæva proſperitate te florere faciat, dilectiſſime*  
*ſili.* His 48. Epistle to moſt noble King *Egfrid* King of *Mer-*  
*cians* concludes thus, col. 1562. E. *Divina te in omni boni-*  
*tate pietas florere faciat, ſili chariſſime.* But of all his  
 Prayers and Thankſgivings, thoſe in his Epistles to the  
 Chriſtian Emperor *Charles the Great*, his Scholar, written  
 to him for the moſt part, under the name of *David Rex*)  
 are moſt observable. I ſhall inſtance in ſome of the chief-  
 eſt. In his Epistle to him, *De Ratione Septuageſimæ, &c.*  
 col. 1142. he begins thus, *Benedictus ſit Deus Pater*  
*omnipotens, qui te creavit & honoravit: & benedictus*  
*ſit Dominus noſter Jeſus Chriſtus filius Dei veri, qui te*  
*redemit & elegit. Benedictus ſit Spiritus ſanctus para-*  
*cletus qui te illuminavit, & dilatavit cor tuum in omni*  
*ſapientia & ſcientia charitatis dilectiſſime D. D. & dul-*  
*ciſſime Domine. Et benedicta ſit ſancta Trinitas, unus*  
*Deus omnipotens, Pater & Filius & Spiritus ſanctus, qui*  
*mihi ſerviculo ſuo, licet indigno, talem conceſſit Domi-*  
*num, amicum, & adiutorem gratiæ ſuæ. Et bene-*  
*dicta ſit poteſtas et Regnum tuum, et Filii tui, et Filii*  
*Filiorum tuorum, uſque in generationes ſecuti ſempi-*  
*ternas,*



ternas : et veniat super te et super tuam Generationem benedictio sanctorum in die Domini nostri Jesu Christi ; utque sanctissima sua voluntas vigeat floreat & crescat in corde tuo , clarissime Ecclesie Christi rector & defensor. His 2d. Epistle to him Col. 1465. runs in the same words. His first Epistle to him is thus directed, Col. 1462. Domino piissimo , & prestantissimo & omni honore dignissimo *David Regi, Flaccus Albinus*, vera beatitudinis eternam in Christo salutem: After his particular Thanksgiving to God for him, he thus proceeds, Non solum ego ultimus servulus Salvatoris nostri , congaudere debeo prosperitati & exaltatione clarissae potestatis vestrae , sed tota sancta Dei Ecclesia unanimo caritatis concentu gratias agere Domino Deo omnipotenti debebit ; qui tam pium , prudentem & justum his novissimis mundi & periculosissimis temporibus populo Christiano perdonavit elementissimo munere Rectorem atque Defensorem ; qui prava corrigere , & recta corroborare , & sancta sublimare omni intentione studeat , & nomen Domini Dei excelsi per multa terrarum spacia dilatare gaudeat , & Catholicae fidei lumen in extremis mundi partibus incendere conetur , &c. In qua Dominus noster Jesus Christus , qui est virtus & sapientia Dei , te custodiat & exaltet , et ad gloriam perennis visionis suae pervenire faciat.

His \* Epistles to this Emperor, begin for the most part with wishing him *perpetuae pacis & gloriae salutem, perpetuam salutem, &c.* His 4. Epistle to him, col. 1476. ends thus, Deprecantes quoque Domini Dei nostri clementiam, qui te undique regat et custodiat, et victorem faciat omnium Inimicorum tuorum, seu visibillum seu invisibillum , quatenus cum corona gloria , multis feliciter regnaturum annis , ad regnum perpetuae beatitudinis pervenire , cum fidelibus suis concedat. In his 6. Epistle, col. 1480. he and his Monks prayed thus for him, Totum cordis mei affectum, in gratiarum actiones Christo clementissimo Regi effudi ; illius Sedula oratione deprecans pietatem, cum omnibus nostrae Devotionis cooperato-

\* Epist. 3, 4, 6, 7, 8, 10, 10 24. & 106.

ribus, quatenus vestram Pacificam & amabilem potentiam, ad exaltationem sanctæ suæ Ecclesiæ, & sacratissimi gubernacula Imperii, longævâ prosperitate custodire, regere et dilatare dignetur. His 7. Epistle to him begins thus, col. 1487. Gloria & laus Deo Patri, & Dom. nostro Jesu Christo, quia in gratia sancti Spiritus, per devotionem et ministerium sanctæ fidei, & bonæ voluntatis vestræ, Christianitatis Regnum atque agnitionem veri Dei dilatavit, & plurimos longè latèque populos ab erroribus impietatis in viam veritatis deduxit, &c. His 9. Epistle ends with Prayers and Thanksgivings; His 10. to him begins thus, col. 1499.

*Dot tibi perpetuam Clemens in sede salutem,  
Et Decus Imperii, David amate, Deus.*

Totum me in gratiarum actiones Domino Deo Jesu Christo contuli, felicia Christiano populo tempora in vestra felicitate, exaltatione & salute certissimè sciens; pro qua semper Dominum deprecari gaudeo, eandem semper audire desidero, & quasi optatum; à Deoque destinatus munus, omni gaudio vestram incolumitatem cupiens semper audire. Quis enim est qui non gaudeat sui capitis perfectâ integritate, nisi forte furibundus, vel insanus, quem arctissimis Hippocratis vinculis allegandum esse consero? Et si juxta Apostoli sententiam  
\* Nemo carnem suam odio habet; sed etiam fovet & nutrit: Quanto magis in capitis sanitate, in quo est totius corporis perfectio et gloria, omnis membrorum compago gaudere debet? which Epistle he concludes thus,

\* Ephes. 5.

*Vestra precor, Christus cælestis inclita donis  
Illustret, repleat pectora pacis amor,  
Dulcis amor vitæ, duleis laus, gloria dulcis,  
Sit tibi perpetua, David amate, salus.*

Epistola 11. col. 1502. he writes, *Continuis precibus Domini nostri Jesu Christi clementiam deprecor, quatenus tibi optima quaque in terrena felicitate consistit, longè meliora eterna beatitudinis regna tibi eternaliter concedere dignetur. Concluding it thus,*

*Miris*

*Mitis ab aethereo clementer Christus Olympo,  
Teregat, exaltet, protegat, ornat, amet, &c.*

He concludes his 12. Epistle to him thus, col. 1505:

*Det tibi consilium pacis, simul atque salutis  
David, amor populi, Christus ubique pius.  
Omnipotens cujus defendat dextera semper,  
Victoriam faciens, teque tuosque simul, &c.*

In his 13. Epistle to him, col. 1507. he assures him, *Pro  
precibus iter vestrum continuis prosequimur, divinam  
humiliter obsecrantes clementiam, quatenus vos, Vestrosque  
simul cum omni prosperitate sauos ducat & reducat gaudentes:*  
closing it with this distick,

*Tempora concedat Christus felicia Regni  
Hujus & aeterni, David amate, tibi.*

In his 14. Epistle to him, col. 1508. he writes, *Felix populus  
qui tali Principe gaudet, in cujus prosperitate salus cunctorum  
consistit, &c.* concluding it with a Prayer, and these Ver-  
ses,

*Augeat, exaltet vestram benedictio vitam  
Æternæ Regis, David amate Deo.*

He closeth his 15. Epistle to him thus, col. 1511.

*Floreat æternis tecum sapientia donis,  
Ut tibi permaneat laus, bonor, imperium, &c.*

The front of his 17. Epistle to him, col. 1513. begins  
with an option of *perpetuam æternæ gloriæ salutem;* and  
ends thus,

*Alma Dei Christi tribuat tibi regna potestas  
Aurea, cum sanctis, David, in arce poli.*



In his 18. Epistle to him, he hath this clause, col. 1514. *Nec meas Preces pro vestra stabilitate et salute cassatas in conspectu Dei credo, quia libenter divina suscipit gratia Lacrymas quæ ex charitatis fonte prosunt.* He thus concludes it.

*Perpetuam Christi tribuat tibi gratia lucem,  
Cum sanctis pariter, David amate Deo.*

In his 19. Epistle, excusing his non-visiting the Emperor by reason of his infirmity, he intreats him; *pia compassione fessum concedat requiescere, orationibusque pro vobis instare,* closing it with these verses.

*David in æternum tecum sit gratia Christi,  
Ut vigeas, valeas, victor in orbe potens;  
Post hæc, et teneas cælestia regna beatus  
Cum sanctis pariter semper in arce poli, &c.  
Inclutus æternis David feliciter annis,  
In Christi meritis vivat ubique sa cr*

In his 20. Epistle to him, col. 1517. he informs him. *Sed & lacrymarum munuscula mearum in orationibus apud S. Martinum, pro desiderantissima auctoritatis vestræ prole peritute vobis fideliter transmitto sponcione. Ego orabo pro Domino dilectissimo, quomodo sancti spiritus visitatio cor meum inluminare dignabitur.*

He winds up his 22. Epistle to him thus, col. 1521. *Ad hujus verò summæ beatitudinis, & indeficientis gloriæ, post labores hujus vitæ felicitatem, Deus Jesus te pervenire faciat Domine desiderantissime, & omni honore dignissime.*

*Divitias tribuat veras tibi, David amate,  
Cum sanctis pariter Christus in arce poli.*

In the Inscription of his 23. Epistle to him, col. 1512. he prayeth for and wisheth to him *presentis & future beatitudinis salutem:* and begins it with this Thanksgiving. *Benedictum Dominum Deum, et benedicta perpetua illius misericordia super servu*

servos suos: pro quorum prosperitate et salute vos, dulcissime David, prosperè duxit, et pasificè reduxit, conservavit, honoravit et exaltavit, atque in omni loco adventus vestri lumen justitiæ pietatisque ante faciem vestræ beatitudinis splendescere fecit, &c. Which he thus concludes, Hocque Deum assiduus precibus obsecro, ut præsens vita Excellentia vestra ejusdem sancti intercessionibus adjuvetur, protegatur & consistat. Et post hanc æterna cum eodem beatitudine perfrui merearis Domine dilectissime & desideratissime David. His 90. Epistle to him, col. 1618. begins thus. Domine mi dilectissime, et dulcissime, et omnium desideratissime mi David, tristis est Flaccus vester propter infirmitatem vestram. Opto et toto corde Deum deprecor, ut cito convaleatis, ut gaudium nostrum sit plenum in vobis, et sanitas vestra sit plena anima et corpore. I shall close with his 24. Epistle to him, which hath this Exordium. Gloria & laus Deo omnipotenti, pro salute et prosperitate vestra, dulcissime mi David, atque pro omni honore et sapientia in quibus te speciali gratia omnibus supercellere fecit. Perpetua gratiarum actio resonet, et assidua sanctorum Intercessio orationum ad Deum dirigatur, quatenus longæva prosperitate feliciter vivas, valeas et Regnes ad correctionem et exaltationem sanctæ suæ Ecclesiæ, ut sub protectione tuæ venerandæ potestatis secura quiescat Deo deserviat, &c. And this memorable conclusion. Tu, prosperitas Regni. Tu salus populi. Tu decus Ecclesiæ. Tu omnium protectio fidelium Christi. Nobis igitur sub umbra potentia, et sub regimine pietatis tuæ, divina concesset gratia Religiosam ducere vitam, atque summa quiete Deo Christo deservire. Ideo sollicita mente, et pia intentione, pro tua prosperitate et salute curam habere et intercedere justum et necessarium habemus, Domine desideratissime, atque omni honore dignissime David Rex. I have at large transcribed these salutations, options, supplications, Prayers, Intercessions and thanksgivings of our famous English-man. Abbot Alchuvinus for 6. reasons. 1. Because they are a most full pregnant evidence of his conscientious observation of the Apostles Exhortation and precept, 1 Tim. 2: 1, 2, 3. and of all other Abbots, Prelates, and

and Clergy-men in that age. 2ly. Becauſe they are a moſt exact practical commentary upon that Text. 3ly. An excellent preſident for our imitation, and notable cenſure of the Apoſtacy, Diſloyalty, and Indevotion of ſundry Antimonarchical new Saints, in this degenerate age. 4ly. A moſt clear demonſtration of the Excellency of Kingly Government, of the happineſs that Chriſtian Churches, Realms, Subjects injoy under Pious, Religious Kings & Emperors; and what extraordinary cauſe they have to pray unto, and to praiſe and bleſſe God for them. 5ly. Becauſe they are full of Excellent variety, unknown to moſt, and little taken notice of even by our learnedeſt Divines. 6ly. Becauſe they contain the ſubſtance of moſt other Abbots, Biſhops and Clergy-mens ſalutations, Benedictions, Prayers, Thankſgivings of this kind in their Epiſtles to our own and other Kings and Emperors, in that and ſucceeding ages, moſt of which I ſhall for brevity pretermitt, ſince preſented in and by theſe Epiſtles.

Anno 794.

\* Mat. Paris  
in Vita Offæ.  
ſecundi, p. 16.  
Mat. Weſtm.  
An. 794.

About the year of Chriſt 794. \* K. Offa praying to God to give him Grace, according to his former Vow, to find out a place wherein, and a Saint to whom he might dedicate a Monastery; thereupon turning about to Archbiſhop Humbert, of Canterbury, Unmon Biſhop of Winton, and other juſt & wiſe men by whom he was governed, he intreated them with tears, and hands joyned together, with all earneſtneſſe, *quatenus ſincera mente, totaque devotione Deum omnipotentem deprecemini, ut ad beneplacitum ſuum, honorem et gloriam ad effectum meum perducatur deſiderium. Et cum omnes hoc gaudentes conceſſiſſent*, they with other Clerks whom they had called together, entred into an Oratory that was near, *Super hoc propenſus oraturi. Et præmiſſo hymno, Veni Creator Spiritus, Oraverunt devotiſſimi ut Dominus Juſtum Regis deſiderium ad effectum duceret glorioſum. Et cum prolixius orarent, ecce lux emiſſa cælitus totam cellulam illam a ſummo tecti faſtigio uſque ad pavimentum perſtravit. In qua favor Dei manifeſte ſignificabatur.* After which by the revelation of an angel, whiles this King lodged in the City of Ba. h, the place of



of St. Alban the Martyr his interment was revealed unto him; where he built a Monastery to him.

Pope (a) Leo the 3d. in his Epistle to Kenulphus King of Anno 802.  
 Mercians, concerning the restitution of the see of Canterb. a Wil. Malmes-  
 to its antient Metropolitical Jurisdiction, hath this thank- buriens. de  
 giving to God for him; *Omnipotenti Deo referimus grates Gestis Regum,*  
*qui vestram prudentissimam Excellenciam in omnibus exornavit l. 1. c. 4.*  
*et decoravit, &c*

(b) Cenulfus King of the Mercians Anno 821. by his Anno 821.  
 Charter granted and confirmed sundry Privileges to the b Ex Registro  
 Abby of Abbdune; *Maximè ut ipsi diebus Dominicis 7. de Abendon*  
*Missas pro Nobis saluberrime offerant, et armis Spiritu cap. 13. Mo-*  
*alibus centum Psalteris contra invisibiles hostes dimi- nasticon Angl.*  
*care non cessant. p. 100.*

(c) Witlafus King of Mercians being enforced to hide Anno 833.  
 himself 4. months space from King Egberts Captains, who c Ingulphi  
 sought his life, in St. Etbildritha the Anchorites cell wit Hist. p. 855.  
 the Abby of Croyland, till by the mediation of Abbot Si-  
 ward he had made his peace with Egbert; thereupon in the  
 year 833. of our saviours incarnation, he by his Charter  
 confirmed and enlarged the Lands and Privileges of this  
 Monastery, and most holy Church of Croyland; wherein he  
 styles it; *Turris ad cælum ascendens, qua vigilis et orationi-*  
*bus, Psalmis & lectionibus, disciplinis & afflictionibus, la-*  
*chrymis et singultibus, elemosynis et innumeris aliis De-*  
*votionibus, pietatisque operibus pro seculo peccatore fortissi-*  
*mam violentiam Regno cælorum ingerit Die et Nocte.* And by  
 whose Prayers and tears, God who had in his wrath hum-  
 bled him for his Sins even to the earth, and levelled him  
 to the dust, *iterum in misericordia sua suscitans de pulvere*  
*egenum, & de stercore erigens pauperem, ut sedeam cum Prin-*  
*cipibus et solium gloriæ teneam.*

As King (d) Offa King of Mercians in the year 780. Anno 841.  
 by his Charter gave sundry Lands to St. Peters Church of d Monasticon  
 Worcester built by his Grandfather, (as he did to other Angl. p. 214.  
 Monasteries) *Sciens cum his transitoris æterna mercari posse,*  
*pro mea, meorum, priorum & propinquorum perpetua animæ*  
*salute;* So King Bertwulf his Successor in the year 841. by  
 his

his Charter, exempting this Monastery as long as the Catholick faith and baptism of Christ should continue in Britain, from some secular services; thereupon Abbot Edmond and his Congregation of Breodune (by way of retaliation) *decantaverunt duodecim vicibus C. Psalteria, & 120. Missas pro Rege Bertwolfo, et pro illius charis amicis, et pro omni Gente Merciorum, ut eorum libertas firmitior ac stabilius permaneat in ævum, et ut illius Regis memoria et amicorum ejus, qui hanc pietatem in elemosynam sempiternam omnibus Mercis illis, in Congregatione Breodune donaverat, in eorum sacris Orationibus junctim permaneat usque in ævum.*

Anno 844.  
\* Will. Malm.  
sbury de Gest.  
Pontif. Angl.  
l. 1. p. 209.

Pope *Sergius* the 2. closeth his Epistle to *Ethelred*, *Alfred* and *Adulfus*, Kings of the English, with this option and prayer. *Optamus ergo, quo misericordia solita Dominus noster Jesus Christus faciat Vos ineffabiliter Ministri, et Regi culminis Honore sublimari, et in examine futuri Judicii reservari.*

Anno 854.  
f Mat. Westm.  
Ann. 854. p.  
306, 307.  
Malmst. de  
Gestis Regum,  
l. 2. c. 2. Ingul-  
phus, p. 862.  
Spelmanni  
Concilia, p.  
350, 351. Mr.  
Seldens Histo-  
ry of Tithes,  
c. 8. p. 204.  
&c.

|| King *Æthelulph*, Anno 854. granted the Tenth part of his Realm (that is, the Tithes of the profits of all Lands, as Mr. Selden rightly expounds it) to God, the Clergy and Monks, free from all exactions, tributes and secular services: *ut eo diligentius pro nobis preces ad Deum sine cessatione fundant; that thereupon they might the more diligently powre forth prayers unto God for him without ceasing.* Whereupon *Elkstan* Bishop of Salisbury, and *Swithin* Bishop of Winchester, with the Abbots, Priests, Monks and Nonns under them, decreed; *Omni Hebdomade die Mercurii in unaquaque Ecclesia cantent Psalmos 50. et unusquisque Presbyter duas Missas pro Rege, et altam pro Ducibus ejus, in hunc modum consentientibus, pro salute et refrigerio Delictorum suorum; (whiles they lived:) postquam autem defuncti fuerimus, pro Rege defuncto singulariter, & pro Ducibus communiter. Et hoc sit firmiter constitutum omnibus diebus Christianitatis, quemadmodum libertas constituta est, quamdiu fides crescit in gente Anglorum:* The end of this gift being thus expressed by the King in the (b) *Chartularius* of the Abbot of Abingdon, *Ut Deus omnipotens*

h Mr. Seldens  
History of  
Tithes, c. 8.  
p. 209.

nipotens nobis, et nostris posteris propitiari dignetur, by the Bishops, Priests, and Monks Prayers and Intercessions for him in every Church.

Burgred King of Mercians confirmed all the Lands given by former Kings to the Church of Gloucester: *Et cum consensu, Concilio, et licentia omnium Optimatum suorum, fecit eandem Ecclesiam liberam & quietam, et omnia Monasteria et loca quæ eidem Ecclesiæ obediunt, et pertinent, ab omni terreno negotio et servicio, ea duntaxat conditione statuta, ut orationes illorum, deprecationesque pro ipso, et pro justis hæredibus suis, jugiter in illa Ecclesiâ nocte et die memoriter servarentur.* This being the principal end of our Kings in founding and endowing Churches and Monasteries; and exempting them from all secular businesses and services, that they might continually powre out Prayers, Supplications, Deprecations and Intercessions unto God for themselves, their just Heirs, Posterities, Queens, Successors and Realms, day and night without ceasing.

Anno 298  
Ch. on. Glo-  
cestr. Canobii,  
Monast. Angl.  
p. 110.

To pretermitt the Charter of \*King Edward the elder of Husbourn to the Church of Peter and Paul in Winchester, *pro æterna libertate animæ meæ, et omnis successive posteritatis meæ, Adulfi Regis, et Alfredi Regis, neonon et Antecessorum suorum,* by the Prayers of the Monks and Clergy of that Church.

Anno 906.  
\* Monast.  
Angl. pars 1.

At the Coronation of King Ethelston Anno 924. the joyes, acclamations, prayers and well-wishes of the Nobles, Prelates and People towards him, are thus poetically expressed

Anno 924.  
Malmesbur.  
l. 2. c. 6. p.  
49, 50.

*Tunc juvenis nomen, regno clamatur in omen,  
Ut sancto patrias titulo moderetur habenas.  
Conveniunt Proceres, et componunt Diadema,  
Pontifices pariter dant infidis Anathema;  
Emicat in populis solito festivior ignis,  
Et produnt variis animi penetralia signis.  
Ardet quisque suum Regi monstrare favorem.  
Ille strepit Cythera, decertat plausibus iste,*



In commune sonat, tibi laus, tibi Gloria Chryste.

Anno 928.  
a Chron. Ioh.  
Brompt. col.  
830. Spel-  
man. Concil.  
P. 405.

The (a) Council of Exeter, under King Æthelston, and his Laws made Anno 928. c. 12. prescribed in pursuance of the Clergies recited decree An. 854. *Singulis quoque diebus Veneris decantent Omnes Dei Ministri in omnibus Canonijs, 50. Psalmos pro ipso Rege*: which was accordingly executed.

Anno 941.  
b Monasticon  
Angl. 214.

King (b) Edmund by his Charter An. 941. gave to Ædric and his Successors, two tenements in Stocke, *Quatenus temporalium rerum mobili presentia utens, Fidelem obedientiam ac pacem laudabilem erga Regni sceptrum nostrum et regale nostrum solium æternabiliter impetret et benigne serbet: et post presentis vite excessum illis quibuscunque voluerit subsequentibus hoc donum commendet, ut in omnibus Paterna obedientie exemplis circa Regiam dignitatem fideles inventiantur.*

Anno 981.  
a Monast. Angl.  
P. 996, 997.

The (c) Abby of Tavistock founded in time of the Danish wars, which long interrupted it, in the Regn of K. Edgar, was finished & confirmed in the reign of K. Ethelred, Anno Christi 981. *Quando omnipotentis gratia et misericordia Angl. patria, Sanctorum in ea regentium meritis et precibus pacificata est, qui die et nocte clamaverunt ad Dominum in prosperis et in adversis cum tribularentur, et de necessitatibus eorum libertabit eos,* The Abbot and Monks of this Monastery of Tavistock giving themselves to reading and prayer for the safety of the Souls, and Bodies of our Kings, and good of the Kingdom, as their Charters enjoyned them.

Anno 996.  
d Matthæi Pa-  
risiensis Au-  
tharium  
Additamento-  
rum, P. 240.

(d) King Ethelred, Anno 996. by his Charter gave certain Lands to the Monastery of St. Alban, and confirmed the Lands and Privileges formerly granted them by King Offa, *ut inibi Deo famulantes, tam pro meis, quam pro omnibus Predecessorum meorum deliquis sine ulla terreni potestatis molestia, Quotidie saluberrima Psallarum solennia omnipotenti Deo celebrent, et dulcissimas Psalmorum modulationes ore et corde decantantes, armis spiritualibus, contra visibiles et invisibiles hostes pro Nobis et pro omni Populo Christiano vincere non cessent, Quatenus ejusdem beati*



lates) for the restitution of the exiled King and royal issue, and deliverance of his Native Country from Danish Tyranny, *merens et tristis*, orationibus vacabat et Psalmis. Qui cum aliquando pro Regis, plebisque liberatione preces lacrymasque profundere, quasi in hæc verba prorumpens. Et tu, inquit, Domine usque quo? usque quo avertis faciem tuam, obliviscens inopiæ nostræ & tribulationis nostræ? Sanctos tuos occiderunt, altaria tua suffoderunt, & non est qui redimat, neque qui salvum faciat. Scio Domine, scio, quia omnia quæ fecisti nobis, in vero iudicio fecisti: sed nunquid in æternum projiciet Deus, & non opponet & complacitus sit adhuc? erit ne Domine Deus meus, erit ne finis horum mirabilium? aut in æternum tuus in nos mucro desæviet, & percutias usque ad internecionem? Inter preces tandem & lacrymās fatigatum sopor suavis excepit; viditque per somnium celestem chorum cum lumine, beatissimumque Petrum in eminenti loco constitutum, dignum tanta majestati habitum præferentem. Videbatur ante eum vir præclari vultus in forma decenti, regalibus amictus insigniis, quem cum propriis manibus Apostolus consecrasset & unxisset in Regem, monita salutis adjecit, præcipuèque cælibem vitam commendans, quot esset annos regnaturus aperuit. Obstupefactus Præsul tanti novitate miraculi, petit sibi à sancto visionis hujus mysterium revelari: de statu insuper regni & instantis sine periculi apostolicum exegit oraculum. Tunc sanctus vultu placido intuens intuentem. Domini, inquit, o Præsul, Domini est regnum, ipse dominatur in filiis hominum. Ipse transfert regna, & mutat imperia, & propter peccata populi regnare facit hypocritam. Peccatum peccavit populus tuus Domino, & tradidit eos in manus Gentium, & dominati sunt etiam qui oderunt eos. Sed non obliviscitur misereri Deus, nec continebit in ira sua misericordias suas. Erit enim, eum dormis cum patribus tuis sepultus in senectute bona, visitabit Dominus populum suum, & faciet redemptionem plebis suæ. Eliget enim sibi virum secundum cor suum qui faciet omnes voluntates suas; qui me opitulante, regnum adeptus Anglorum, Danico furori finem imponet. Erit enim acceptus Deo & gratus hominibus.



hominibus, amabilis civibus, terribilis hostibus, utilis Ecclesiæ. Qui cum præscriptum terminum regnandi in iusticia & pace compleverit, laudabilem vitam sancto fine concludet. *Quæ omnia in beato Edwardo completa rei exitus comprobavit; Experges factus Pontifex rursus ad preces lacrymasque convertitur, et licet felicitatem suæ gentis non esset ipse visurus, de malorum tamen fine certus effectus, gratias agens Deo plurimum gratulabitur: Factus igitur animæquior, populis pœnitentiam prædicabat, quibus Deus misericordiam non defuturam constantissimè pollicebatur.*

Most of our Historians record, That St. Peter in this vision shewed Edward the Confessor to Bryghtwold whiles he was an exile in Normandy, and anointed him King in his sight, declaring to him the honesty of his life and peaceableness of his Reign, which should continue for 22. years space. After which he inquiring of St. Peter who should succeed him? received this comfortable Answer from him worthy our consideration, **REGNUM ANGLIÆ EST REGNUM DEI, & IPSE SIBI REGES PROVIDEBIT:** as he hath done ever since; and that especially by the constant Prayers, Supplications and Intercessions of the Ministers, Clergy, and people of the Realm in all Ages.

\* Queen Emma (Mother of King Edward the Confessor) being falsely accused of Incontinency with Aldwin Bishop of Winchester, and other crimes, and enforced to make her purgation in Winchester Church, by going barefoot over 9. plough-shares red hot; the King her Son, Nobles, Bishops, and People resorting thither upon this occasion. When the Queen was led to this torment between 2. Bishops only, *Totius populi, clerique quasi una voce ululantis, S. Swithinum invocantis & exclamantis, S. Swithine libera eam: maximus fletus pœne ad cœlos elatus est, tantusque clamoris sonitus vocibus viribusque omnium factus est, ut S. Swithinus vel ilico sine mora, vel nunquam occurreret, ut tonitrua reboantia superavit, credebant enim illa sua vociferatione Deum ipsum dñm pati, coactumque servum suum Swithinum quasi violenter extractum è cœlo, ad liberandam Regnam dimittitur.*

Anno 1050.

\* Antiqu. Ecclesiæ Brit.  
P. 74, 75, 76.  
Monast. Angli  
p. 35.

dimissurum. After which strong fervent united Prayers and cries of the People and Clergy to God for her, the Queen miraculously passed over all these Plough-shares, which she pressed with the weight of her whole Body, without feeling the Iron, or feeling the burning, or receiving the least hurt thereby.

Anno 1066.  
\* Spelmanni  
Concilia, p.  
630, 632, 633.  
Ailredus de  
vita & mira-  
culis Edw.  
Confess. col.  
387, 388.

\* King Edw. the Confessor, having founded and endowed the Church of St. Peter of Westminster with sundry Lands and privileges amongst other ends, *pro animabus Regum tam Successorum quam Predecessorum meorum, & omnium parentum meorum, et pro pace ac tranquillitate Regni mei, et prosperitate totius Anglorum Populi;* for all which the Monks thereof were to make continual Prayers, Supplications, and Intercessions unto God: Pope Nicholas thereupon confirmed by his Bull, the privileges which the King had granted to this Church by his Charters; which Bull begins with this Salutation, and proceeds with this Thanksgiving and Prayer for him unto God.

\* *Nicolaus Episcopus, servus servorum Dei, gloriosissimo & piissimo, omnique honore dignissimo, speciali quoque filio nostro Edwardo Anglorum Regi, visitationem omnimodam, salutem mellissimam, et benedictionem Apostolicam. Omnipotenti Deo referimus gratias, qui vestram prudentissimam Excellentiam in omnibus ornavit ac decoravit erga beatum Petrum, &c. Desiderantes misericordiam illius qui est Dominus omnium et Rex super omnia solus, ut ipse particeps vos faciat et ex omnibus si qua sunt coram Deo bonis operibus vestris, & fratres nos & socios in dilectione constituat in omni tempore amplius, ac non minorem partem nostri obsequii reassignet in suo regno quam nobismetipsis provenire optamus. Crimus etiam deinceps pro vobis sine dubio orantes assidue, ut ipse Deus vobis subiciat Hostes et Inimicos qui contra vos voluerint insurgere, et confirmet vos in paterno solio ac propria Hereditate* (a most seasonable Prayer for our present exiled hereditary King, as well as for King Edward the Confessor, who after above (b) 25. years dispossession of the Crown by the tyrannical

b Spelm. Concil. p. 628.  
Ailredus Abbas: De vita et miraculis Edw. Confess. p. 379, &c.  
The 3d. part of my Seasonable and Legal Historical Vindication, p. 265, 266, &c.  
281, to 291.  
Ibid. p. 387.

tyrannical invading Danish Usurpers, was by their deaths restored to the Crown in peace by his Subjects, without the least effusion of blood, for which mercy he repaired and re-founded this Abby, as his first Charter to it recites) *Vestro desiderio & voluntati Omnipotens Deus præstet effectum, et confirmet vobis paterni Regni Imperium, et tribuat Incrementum, et post præsentis vite Decursum, perducatur ad æternum permanentis Gloriæ Imperium.*

This King in his Epistle to this Pope, to confirm these privileges (recorded by \* *Ailredus*) hath this passage concerning Peter-ponce, which engaged the Pope particularly to pray for him and his Realm. *Ego quoque pro modulo meo, augeo & confirmo donationes & consuetudines pecuniarum quas sanctus Petrus habet in Anglia, & ipsas pecunias collectas cum Regalibus donis mitto vobis, ut oratis pro me, et pro pace Regni mei, et continuam et sollempnem memoriam instituatis totius Gentis Anglicæ totamque corporibus sanctorum Apostolorum: And if the Pope thus prayed continually for this King, his Realm and People, upon this account, no doubt his own Bishops, Clergy, and other Subjects did much more do it.* \* Col. 378.

(r) King *William* the first in his Charter of confirmation of Lands and Liberties to the Church of *Derberst*, Anno 1096. granted them by King *Edward* the Confessor Anno 1069. *his Predecessor*, that they might pray, *pro salute animæ meæ, omniumque liberorum nostrorum, Quatenus Nos & Soboles nostri ipsius sancti (Dionysii) precibus, sociorumque ejus, adipisci mereamur prosperum præsentis vite statum & æternæ stationis portum.* r Monast. Angl. p. 547.

King (s) *William Rufus* by several Charters granted and confirmed Lands and Liberties to the Abbies and Priories of *Bermondesey*, *Tavystock*, and *Saint Mary Magdalen* in *Barnestable*, *pro salute animæ meæ, et Antecessorum meorum, pro anima Patris mei Willielmi Regis, et matris meæ, ipsiusque mei;* to be obtained by the Prayers of the Monks, and religious persons in these Houses. s Monasticon Angl. p. 642, 997, 1024. Anno 1100, &c. r ibid. p. 366, 437, 642, 643, 648, 666, 669, 670, 682, 684, 645, 646.

King (t) *Henry* the first by sundry Charters during his reign



reign granted and confirmed sundry Lands and Liberties to the Abbies, Priories, and Churches of *Malverne, Colum, Bermondsey, Lenton, Tbetford, Mountacute, St. Andrews, Northampton, Barnstaple*, and others besides, to pray, pro salute & redemptione animæ meæ, pro animabus Patris mei *Willielmi Regis Anglorum*, matris et fratris mei, *Willielmi Regis*, et pro *Successorum meorum* salute, pro pace et stabilitate Regni, et pro salute et incolumitate filii mei *Gulielmi*, pro salute et incolumitate mei ipsius, et statu Regni mei; pro animabus Antecessorū meorum. To which end they constantly made Prayers for them. And *William Peverel*, one of his Subjects, pro divini cultus amore & communi remedio animarum Dominorum meorum *Willielmi Regis*, et uxoris ejus *Matildis Reginae*, et filii eorum *Willielmi Regis*, et omnium parentum suorum et meorum; Necnon et pro salute Domini mei *Henrici Regis*, et uxoris ejus *Matildæ Reginae*, et filii eorum *Willielmi*, et filia eorum *Matildis*, pro statu quoq; Regni sui; Necnon et pro salute animæ meæ et uxoris meæ, et filii mei *Willielmi*, et omnium liberorum meorum, pia devotione et devota largitione, offero Deo et Ecclesiæ *Cluniacensi*, &c. It being usual both in that and succeeding Ages for Subjects and Officers to our Kings, to endow Monasteries and Churches with Lands, to pray for the spiritual and temporal prosperity of the Persons, Souls, and Realms of their Kings, Queens, their Sons, Children and Successors in the first place, as well as for their own Souls, Wives, Children, and Posterities, mentioned only in the second and last place in their Charters and Endowments, of which there are many Presidents in the first and second parts of *Monasticon Anglicanum*, collected by Mr. *Roger Dodsworth* and Mr. *William Dugdale*, to whom I refer the Reader for fuller satisfaction.

Anno 1108.  
Hist. elienfis  
Ecl. lib. 3. f.  
1, 2. Monast.  
Angl. p. 91.

\* Pope *Pascal* the first, in his Epistle to *K. Henry* the 1: touching the Liberties of the Church of *Ely*, as he begins his Epistle with, *Salutem et Apostolicam benedic.* so he thus ends it, *Omnipotens Deus Apostolorum suorum precibus et vos et prolem vestram custodiat, et celeste post terrenum*

num vobis regnum concedat. The like he doth in his

\* Epistles to him concerning Archbishop *Anselme*: concluding one of them in these words, 'Ipse Omnipotens Deus in cujus manu corda sunt Regum, assit hortatui nostro, assit auditui tuo; ut juxta præcepta ejus tuas disposueris actiones, ipse Regnum tuum pacis et honoris sui stabilitate ac sublimatione disponant. Amen. He closeth other of his Epistle to him thus, 'Dominus te misericordia sua in potentia et probitate custodiat, et a terrena ad coeleste (regnum) perducatur. Amen. Again, 'Hæc si feceris, pro te Dominum, ipso adjuvante exorare curabimus, et de peccatis tam tui, quam conjugis tuæ sanctorum Apostolorum meritis absolvimus.

\* Eadmerus  
Hist. Novorum, l. 2. p. 49, 51, 69, 72, 9, 113, 114, 121.

*Goffridus Abbas Vindocinensis* in France, in his Epistolæ uni l. 5. Epist. 17. to King Henry the 1. of England, hath this prayer for, and profession of his constant fidelity to him.

Anno 1100.

(b) *Clarissimo Duci Normannorum, et præcellentissimo Regi Anglorum Henrico, carissimo Domino & præcordiali amico, Frater Goffridus Vindocinensis Abbas, in præsentî prospere semper et feliciter vivere, et in futuro manere cum Rege Angelorum. Vestrae magnitudini, dulcissime Pater et Domine, significavi iter nostrum; Et quia vobis sensi esse contrarium, itineris statim mutavi propositum. Vester itaque servus, testis est mihi Deus, in vestra Fidelitate remaneo; in qua, quandiu virero, Indefinenter permanebo. Quod quando et quomodo Excellencie vestre placuerit, secundum meum posse, operibus comprobabo. Valeat Dominus meus Rex et vigeat; quem omnipotens Deus ab omni adversitate defendat, et tribuat ei quod bene desiderat.*

h Bibliotheca Patrum, Tom. 11. pars 2. p. 254.

*Anselme* Archbishop of Canterbury begins his Epistles to this King Henry during his exile thus, *Suo reverendo Domino Henrico Regi Anglorum Anselm. Cantuariensis Archiepiscopus, fidele Servitium, cum orationibus: & fideles orationes cum fidei servicio.* And concludes them thus; *Omnipotens Deus sic regnet in corde vestro ut vos per eundem regnetis in gratia ejus. Omnipotens Deus sic in hoc et in aliis actibus vestris dirigat ac vestrum secundum voluntatem suam, ut post hanc vitam perducatur Vos ad gloriam suam. Amen.* In his Commentary and Exposition on

Eadmerus  
Hist. Nov. l. 3. p. 76, 85, 86.

the 1 Tim. 2: 1, 2, 3. He preſſeth the Duty of praying for Kings, though Pagans and Perſecutors, in theſe words, *‘Hujusmodi preces ſiant pro omnibus hominibus, &c. ‘Ec pro illis etiam de quibus minus videbatur, id eſt, ‘Pro Regibus, licet ſint mali et ſanctis infeſti: pro omnibus qui in ſublimitate ſecularium poteſtatum poſiti ſunt, ſicut Conſules et Duces, quia de omni genere hominum convertentur ad religionem, et perveniant ad ſalutem, et de eis qui faſtu et elatione ſecularis potentia fidem et humilitatem videntur abhorrere; ſicut cernimus, Quod ipſi Reges, deſertis Idolis, pro quibus perſequabantur Chriſtianos, unum verum Deum cognoverunt et colunt, et ideo pro illis orandum fuit; cum etiam perſequerentur Eccleſiam; ad hoc etiam orandum eſt pro Principibus, ut nos qui ſub illis ſumus vitam agamus quietam a perſecutione, ut contra verſis Principibus Gentiles non audeant inquietare nos movendo perſecutiones pro impietate idolatria, nec hæretici tranquillitatem noſtram turbare præſumant volentes corrumpere caſtitem fidei quorundam. In pace Principum quies et regnum ſervatur Eccleſiarum. Nam in bellis et diſcordiis eorum diſſipatur tranquillitas, tepelcit pietas, ſolvitur Diſciplina vel diſtinctio. Qua ſoluta, infirmiorum caſtitas violatur. Et ideo pro his orandum eſt, ne eveniant hæc per diſſentionem Principum: Unde et per Jeremiam Dominus Judæis qui in Babylone captivi tenebantur, præcepit dicens, Quærite pacem civitatis ad quam tranſmigrare vos fecit, et orate pro ea ad Dom. quia in pace illius erit par vobis. Babylon vero (quæ dicitur confuſio) Societate iniquorum ſignificat; Judæi autem cives ſupernæ Jeruſalem qui in hoc ſeculo peregrinantur inter malos, et Regibus atque Principibus tributa reddunt; et cætera quæ ſalvo Dei cultu conſtitutio ſecularis exigit. Adhuc debet orare pro pace eorum, quia in pace eorum erit illis par: utique interim temporalis, quæ bonis malisque communis eſt. Utimur ergo et nos pace Babylonis, ex qua per fidem et cæleſtis patriæ deſiderium ita populus Dei latabitur, ut apud hanc interim peregrinetur. Pax autem noſtra propria et hic cum*  
Deo



Deo est per fidem, & in eternum cum illo per speciem. *Orate* (inquit) *pro pace Principum, et pro salute omnium, quia hoc agere est bonum, id est, utile Ecclesie, & acceptum, id est, gratum atque placitum coram Deo salvatore nostro: qui sicut nos salvat, ita & omnes homines vult salvos fieri, & ad agnitionem veritatis venire, &c. Omne genus hominum intelligamus per quasunque differentias distributum, Reges, Principes, Nobiles, ignobiles, sublimes, humiles, &c. Hoc enim bonum est coram Salvatore, id est, ut pro talibus oratur. Hoc quippe Deus bonum judicavit, ut oratione humilium dignaretur salutem præstare sublimibus.* This was the received Doctrine of this great learned Arch-bishop of Canterbury, *Anselme*, both under King *Will. Rufus*, and *H. the I.*

Queen *Maud* his daughter and heir to the Crown, by her (a) *Charter*, founded and granted to the Abby of *Bardesley*, sundry Lands, *Pro Dei amore, & pro anima H. Regis Patris mei, Et M. Reginae, Matris meae, & parentum & antecessorum meorum; & pro salute G. Comitis Andegavia Domini mei, & mea, & H. Heredis mei, et aliorum filiorum meorum; et pro pace et stabilitate Regni Angliæ.* In her Charters of confirmation and grant to the Abbeys of *Kingswood, Stoneley, Cogeshale, and St. Frideswide in Oxford*, she hath the like expressions: for all which the Monks there were obliged to pray.

Anno 1140.  
a Monasticon  
Angl. p. 803,  
812, 820, 822,  
984. Pat. 12. R.  
2. pars 2. n. 24.  
Ch. 19 E. 2. n.  
20. Pat. 5. H. 5.  
m. 3.

King *Stephen* by his respective (b) *Charters*, of grant and confirmation to the Monasteries of *Feverham, Billewas, Sibeton* and other Abbies, gave and confirmed Lands and Liberties to them, *pro salute anime mee, & Mathildis Reginae uxoris mee, & E. filii mei, et aliorum puerorum meorum, et antecessorum meorum Regum Angliæ, et nominatim pro anima Regis Henrici et fratrum meorum;* by prayers to be made in them by the Monks therein for that purpose.

Anno 1142.  
b Monasticon  
Angl. p. 687,  
688, 779, 866,  
868. c. 9. E. 2.  
n. 48.

King *Henry the II.* by his (c) *Charters* of grant and confirmation of Lands and Liberties to the Abbies and Monasteries of *St. Maryes in York, Eton, Abberbury, Feverham, Quarrera, St. Maryes near Dublin in Ireland, Miraval, Flexley, Croxden, Witteham and Tavystock*, granted sundry Lands and Franchises to them, *Pro Dei amore, pro salute anime mee et regine mee, et heredum meorum, et pro anima Regis Henrici avi, & pro animabus antecessorum nostrorum, et omni-*

Anno 1154.  
c Monasticon  
Angl. p. 387,  
519, 605, 687,  
689, 760, 773,  
774, 782, 830,  
884, 914, 959,  
1002. Ch. 10. E.  
2. n. 47. Ch. 15.  
H. 3. m. 9. Ch.  
10. R. 2. n. 48.  
Ch. 19 E. 2. n. 9.

um parentum majorum, et antecessorum meorum Regum Angliæ, et Successorum nostrorum, et matris mee Imperatricis, et puerorum meorum : to be obtained by their Prayers, inserting this Clause into his Charter of Confirmation to St. Maries in York, *Ne aliquis heres vel successor querat relevamen vel aliquod Dominium præter orationes et preces, et eleemosynam animæ suæ de beneficiis vel eleemosynis quas aliquis dedit prædictæ Abbathe.*

Anno 1154.  
a Huntingdon  
Hist. l. 6. p. 398,  
399.

King (a) Henry the 2d. coming into England to be crowned after King Stephens death, *ut decebat tantum & tam beatum virum, cum summa lætitia et multis præ gaudio lachrymantibus, in Regem benedictus est, in throno Regni splendidissime collocatus est. De cujus temporis beatitudine sic diximus heroicè : writes Henry Huntingdon.*

Anglia lethali jamdudum frigore torpens,  
Nunc solis fervore novi rediviva calescens,  
Erigis impressum terræ caput, & vacuatis  
Tristitiæ lachrymis, pro lætitia lachrymaris  
Cum lachrymis hæc verba tuo profundis alumno,  
Spiritus es, caro sum : Tu nunc intrante revixi.

Anno 1166.  
t Roger Hoveden, Annal. posterior pars, p.  
500, 501, 503,  
504, 515.

Anno 1166. (t) there falling out a difference between this King and Thomas Becket Archbishop of Canterbury, Pope Alexander thus begins all his Epistles to the King on Becket's behalf. *Alexander, &c. Dilecto filio Henrico illustri Regi Anglorum, Salutem et Apostolicam benedictionem.* Advising him so to govern his Realm to the honour of God, and tranquillity and peace of his Church, *Ut Regnum temporale conservet, et p. st illud det tibi Deus sine fine mansuram.* And Archbishop Becket, though in exile, begins his Epistle to the King the same year in these words : *Reverendissimo Domino suo Henrico Dei gratia, illustri Anglorum Regi, &c. Salutem, et utinam per omnia benefacere.* And ends it thus, *Bene valeat semel et semper Dominus meus,* Anno 1171. \* Robert Abbot of Wallatia, and 4. other Ambassadors of King Henry sent to Rome about Reckets Businesse, began their Epistle to the King with *Charissimo Domino Henrico illustr. Angliæ Regi, &c. Salutem, & facile in omnibus et ubique servitium.* Closing it thus, *Valeat et vigeat sublimitas vestra, confortamini in Domino, & exultet cor vestrum.* Reginald elect

Anno 1171.  
\* Hoveden, p.  
526, 527, 538,  
554, 618, 643,  
645, 647

Bishops

Bishop of Bath begins his Epistle from Rome to this King, with *Salutem in eo qui dat salutem Regibus*. And Manuel Emperor of Constantinople, thus salutes him in the beginning of his Epistle to him. *Salutem et omne bonum*. Pope Lucius in his Epistle to him, Anno 1185. wisheth him, *Salutem et Apostolicam benedictionem*. The Patriark of Antioch begins his Epistle to him with this option, *in illo regnare per quem Reges regnant*. The Master of the Temple Tricius, in his Epistle wisheth him, *Salutem in eo qui dat salutem Regibus*. (b) Stephanus Tornacensis Episcopus inscribes his first Epistle to this King, thus. *Henrico Regi Anglorum cum omni prosperitate gloriam sempiternam*. (c) Petrus Blesensis Arch-deacon of Bath, thus begins his 12, 41, 42, 62, and 153. Epistles to him. *Henrico Dei gratia, illustrissimo Anglorum Regi, &c. Salutem in eo per quem Reges regnant*. His 41. Epistle to him is thus concluded. *Bene valeat charissimus Dominus meus, diuque ac felicititer vivat et regnet* Richard Archbishop of Canterbury his Epistle to him begins with *Salutem, et in Regno temporali, Regni Coelestis memoriam et amorem*. And the Archbishop of Rhoane ( the 153. Epistle of Petrus Blesensis beginning with the Salutation used in his 1. Epistle ) ends with this Prayer. *Bene valeat altissimus Dominus, et Deus qui se contra eum in superbia et abusione erigunt, repositet in virtute altissimi gloriam et triumphum*.

King Richard the 1. by his respective Charters granted and confirmed several Lands, Liberties, and Privileges to the Monasteries and Churches of Stratford, Haliwel, Frampton, Wells, Budeley, Revesty, Boxele and Homecoltram, pro amore Dei, et pro salute nostra, et A. Reginae matris nostrae, in liberam et perpetuam elemosynam; for which the Monks were to pray.

King (a) John by several Charters granted and confirmed several Lands and Liberties to the respective Monasteries of Eissa, St. Katherine near Exeter, Thikebued, St. Neth D.re, Farendon, Shaftesbury, and Wolfranghanton, pro salute animae H. Regis avi Patris nostri, pro salute nostra et heredum nostrorum et omnium antecessorum et successorum nostrorum, & pro salute animae H. Regis patris nostri, et matris sui Imperatricis, et antecessorum et heredum nostrorum

b Bibliotheca  
Parum, Tom.  
12. pars 2. p.  
512. c.

c Ibidem p. 701,  
702, 733, 737,  
754, 779, 827,  
828.

Anno 1189,  
&c.

\* Monast. Angl.  
p. 443, 531,  
571, 759, 804,  
824, 827, 885.  
ch. 12 E. 3. n.  
22. Pat 9 R. 2.  
p. 11. 2. m. 25. ch.  
37 H. 3 n 9.

Anno 1200,  
&c.

a Monast Angl.  
p. 502, 503,  
529. 719, 863,  
926, 983, 992,  
ch. 1 Joh. m.  
2 n. 60 ch. 5.  
Ioh. m 12. n.  
98. Pat. 1 E. 1.  
m. 20. ch 9.  
Ioh. m. 2 n. 30.  
ch 10 E. 3 n.  
42. ch. 53 H. 3.  
m. 13. ch. 7.  
Ioh. n. 115. ch.  
6. Ioh n. 100.

rum



Anno 1218, rum: Which the Monks in all these Monasteries were obliged constantly to pray for, in all their publike and private Masses and Devotions.

|| Monasticon Angl. p. 501, 502, 503, 512. King Henry the 3d. granted and confirmed several Lands and Privileges to the Abbies and Monasteries of Danington, Fossa, Flamsted, Cestbont, Wilburtsse, Lillichurch, Wotton, New-Minster near Morpeth, Parcolude, Remmer, Jorval, Holmcoltram, Bynedone, Letssege, Lenton and Tarente, 525, 529, 559, 587, 801, 805, 826, 879, 880, 886, 887, 911, 933, 960. Ch. pro salute anime nostre, et H. Regis et heredum nostrorum et omnium Regum Angliæ, et omnium fidelium, et animarum antecessorum nostrorum, et patris mei, et matris mee, et pro totius nostri progen. in remissionem peccatorum et salvationem, et pro statu Regni mei. Which the Abbots, Priors and Monks in these respective Churches, were constantly to pray for both in publike and private.

Pat. 5. E. 3. m. 3. part. 1. m. 1. The Prior and Covent of (a) St. Albar, in their Letters to King Henry the 3d. touching the Election and presentation of a New Abbot, Anno 1235. used this stile and prayer. Excellentissimo Domino suo & in Christo Reverendissimo, Henrico Dei gratia Regi Angliæ, &c. E. Prior Sancti Albani & ejusdem loci Conventus, cum omni humilitate & devotione, æternam in Domino salutem.

Anno 1242. The Prior and Covent of Bath, (b) Anno 1242. begin and end their Letters to King Henry the 3d. and his Queen, concerning the Election of the Bishop of Bath and Wells, in this form, and with these Prayers for them. Serenissimo Domino Henrico Dei gratia Regi Angliæ, &c. devoti sui humilis Th. Prior & conventus Bathoniæ, Salutem et debitam cum orationibus assiduis reverentiam et fidelitatem, &c. In omnibus quæ nostra erunt possibilitatis vestris parati sumus affectuose parere mandatis. Valeat et vigeat Dominatio vestra per tempora longa. Valeat Regia Excellentia vestra semper in Domino. Conserveb vos Ecclesiæ et populo suo Altissimus per tempora longiora. Valeat et vigeat Serenitas vestra et filiorum vestrorum per tempora longa. Valeat Serenitas vestra semper in Domino. Which were their daily prayers for thē, in their publike and private Devotions, in their Churches and Cells as well as in their Letters. And likewise for King Adelstan, Edward, Edgar, Ethelred, Kenulphus, Henry the I. and King Stephen

b In the Leger Book of the Priory of Bath.

Stephen, Benefactors to the Priory of Bath, whose Anniversaries they solemnized every year, with Solemn prayers and Alms, as the Leger book records.

In the Vigil of *St. Matthew*, Anno 1247. when Prince Edward eldest son and heir of King Henry the 3. was sick, the said King writ to all the religious persons remaining within the circuit of London, where the said Edward lay sick, ut devote orarent pro Pueri incolumitate; that they should devoutly pray for the recovery and health of the child. Whereupon, amongst others, he writ specially to the Abbot and Covent of *St. Alban*, ut pro ipso orantes, that praying for him, all the Monks should solemnly sing a Masse, whose first Collect should be of *St. Alban*, but the second for the sick Prince: namely, *Omnipotens & sempiternè Deus salus æterna credentium*, &c Which being done, per Dei gratiam, puero sanitas est restituta. Hæc idcirco dixerim (writes the Historian) propter murmur populi dicentis ecce laici orant Dominum et exaudiuntur; et quare non orat Papa & facit pro causa sua, imò nostra & universalis Ecclesiæ. Orare: imò rapinis inhiat pecunia indefessus. Diciturque est & affirmatum, quod non sine lachrymis scribo; plus confidit in pecuniæ thesauris, quam fidelium precibus vel Clericorum.

The \* Abbots of the Order of Black Monks, assembling at the Abby of *Bermondsey*, in the year 1249. Ordained by Common-Council, Quod ipse Dominus Rex ab ipsis omnibus impetravit, ut pro ipso et Regina dicatur quotidie in missa quæ in veneratione beate Virginis canitur in eorum Ecclesiis, Collecta celebis, Deus in cuspis manu; For the preservation and welfare of the King and Queen.

King || Henry the 3d. being very sick at *Westminster* in Anno 1270. the Lent, Anno 1270. and despairing of his recovery, se orationibus Ecclesiæ commendabit, recommended himself to the Prayers of the Church. Whereupon the Monks of *Westminster* fearing to lose such a Patriot, went in Pilgrimage bare-foot, in a rainy season to the new Temple, and there singing a Masse for the King, and returning thence in the same manner as they went, it was told them, that the King had recovered of his sicknesse. Whereupon he commanded the Monks by his Mandates, that they should sing Gaudet in cælis, quod convaluit precibus monachorum.

Anno 1247.  
|| Mat. Paris  
Hist. Angl. p.  
735. Edit.  
Londini.

Anno 1249.  
\* Mat. Westm.  
Anno 1249. p.  
239.

|| Mat. Westm.  
P. 350, 351.

Georgii Cas-  
sandræ Opera,  
Pars 1. 1616.  
p. 373, 374. Pro  
Imp. Rege,  
vel Principe.

George Cassander in his *b. Preces Ecclesiasticae*, hath sundry forms of Prayers for Christian King, Emperors, Princes, and Kingdoms, collected out of several ancient Liturgies, Missals, Litanies, and Canonical Hours (used antiently in most Monasteries and Churches as well in England as in other Kingdoms, during the reign of King Henry the 3<sup>d</sup>. and in the Kings reigns preceding and succeeding him) which I shall here insert.

*Deus qui populis tuis virtute consulis, & amorē dominaris, da huic famulo tuo spiritum sapientiæ cum regimine disciplina, ut tibi toto corde devotus, in Regni regimine maneat semper idoneus; tuoque munere ipsius temporibus securitas Ecclesiæ dirigatur, ut in tranquillitate devotio Christiana permaneat, ut in bonis operibus perseverans, ad æternum Regnum te duce valeat pervenire, per eundem Dominum.*

*Omnipotens sempiterne Deus qui famulum tuum Regni fastigio dignatus es sublimare, tribue ei quæsumus ut ita in hujus seculi cursu in commune salutem disponat, quatenus a tuæ veritatis tramite non recedat. Per eundem Dominum nostrum.*

*Deus qui scis humanum genus nulla virtute posse subsistere, concede propitius, Ut famulus tuus N. quem populo tuo voluisti præferri, ita tuo fulciatur adiutorio quatenus quibus potuit præesse, valeat & prodesse Per Dominum.*

*Omnipotens sempiterne Deus cælestium terrestriumq; moderator, qui famulum tuum N. ad Regni fastigium dignatus es provehere, concede propitius, ut a cunctis adversitatibus libertatus, & Ecclesiasticæ pacis dono muniat, & ad æternæ pacis gaudia te donante pervenire mereatur. Per Dominum nostrum.*

*Quæsumus Omnipotens Deus, ut famulus tuus N. qui tua miseratione suscepti Regni gubernacula, virtutum etiam omnium à te percipiat incrementa, quibus decenter armatus, & viriorum monstra devitare, & hostem superare, & ad te qui via, veritas & vita es, gratosus valeat pervenire. Per Dominum nostrum.*

*Deus in cujus manu corda sunt Regum, inclina ad preces humilitatis nostræ aures misericordiæ tuæ, & famulo tuo Imperatori nostro regimen tuæ appone sapientiæ, ut haustus de tuo fonte consilii, & tibi placeat, & super omnia Regna præcellat. Per Dominum nostrum.*

*Deus cujus Regnum est omnium seculorum, supplicationes nostras clementer exaudi, & Christianorum Regnum tibi subditum protege, ut in tua virtute fidentes, & tibi placeant, & super omnia Regna præcellant. Per eundem Dominum nostrum.*

*Deus qui providentiæ tuæ cælestia simul & terrena moderaris, propitiare Christianorum rebus & Regibus, ut omnis hostium fortitudo te pro nobis pugnantem frangatur. Per eundem Dominum nostrum.*

*Propitiare Domine precibus famulorum tuorum: & propter Nomen tuum Christiani nominis defende Rectores: ut salus servientium tibi Principum, pax tuorum possit esse populorum. Per eundem Dominum.*

*Deus Regnorum omnium Regumque Dominator, qui nos & percutiendo sanas, & ignoscendo conservas, præstende misericordiam tuam, ut tranquillitate pacis tuæ potestate firmata, ad remedia correctionis utamur. Per Dom. nostrum.*

These were the constant publick and private Prayers and Devotions of the Clergy and people for their Kings, Princes, and their Kingdoms heretofore, not unreasonable for our present times. In



In my perusal of the *Clause Rolls* in the *Tower of London*, I have observed sundry Memorable *Writs* and *Mandates* issued by King *Edward* the 1, 2, 3. *Richard* the 2. and other of our Kings, to their *Bishops*, *Clergy*, *Abbots*, *Freers* *Predicants*, *Minors*, and other *Religious Orders*, upon sundry emergent occasions, requiring and commanding them, to make frequent and fervent *Supplications*, *Prayers*, *Intercessions*, and *Thanksgivings* unto God alone, (not *Saints*, or *Angels*) in times of *War*, *danger*, *Treaties*, and the like, for his special assistance, direction, protection, blessing, and favour, upon the *King*, *Queen*, *Prince of Wales*, the *Royal issue*, *kingdom*, *Nobles*, *Armies*, the *Kings Counsels*, *Treaties*, *affairs* of all sorts, and for publick peace and prosperity: Which *Writs*, because very rare, pious, pertinent to my present Theme, suitable to the state of our affairs, and never hitherto published in print, I shall here insert the chiefest of them at large, pretermittting all others of like nature for brevities sake, those here transcribed comprehending in them the form and substance of the residue, except only *Writs* for *Masses*, *Dirgees*, and *Prayers* for deceased *Kings*, *Queens*, and *Princes*, of which there are (a) many *Presidents* (heterogeneous to my Subject matter) which I shall totally passe by.

*Claus. 22 E. 1. m. 11. dorso. Rex Archiepiscopo Eborum, &c. salutem. Cum inter magnificum Principem Dominum Regem Francie illustrem Consanguineum nostrum, et Nos, aliqua sint exorta propter quæ ad partes intendimus transmarinas personaliter Nos conferre, cum dicto Rege super hiis habituri colloquium et tractatum. Credentes firmiter et sperantes, quod felicius votis nostris effectus adveniret si devotorum intercessionibus adjuvemur, Paternitatem vestram affectuose requirimus et rogamus, quatenus apud Deum preces devotas suppliciter effundatis, et à vestris Subditis illud idem fieri injungatis, ut in hujusmodi negotio prosequendo, tractando ac etiam ordinando, sic Deus & Dominus regat et dirigat actus nostros, quod cooperante unigenito Dei filio Jesu Christo, labor noster in hac parte ita possit fructuosus haberi, quod cedat ad laudem sui nominis, ac statum quietum & profferum Regni nostri pariter & bonerem, necnon ad totius Christianitatis commo-*

a Cl. 19 E. 1.  
dor. 1. o. Cl.  
24 E. 1 dor.  
8. Cl. 18 E. 1.  
dor. 4. Cl. 29.  
E. 1. d. 16.  
Cl. 32 E. 1.  
dor. 6. Cl. 33.  
E 1. dor. 11.  
Cl. 35 E. 1.  
dor. 9.

pro Rege de  
Precibus.

*dum & profectum.* T. R. apud Sanctum Albanum, decimo die Febr.

Consimiles literæ diriguntur *A. Dunelm.* Epo.

Consimiles literæ diriguntur *J. Epo. Karlicl.*

Consimiles literæ diriguntur *O. Linc.* Epo.

Consimiles literæ diriguntur *W. Elyen.* Epo.

Consimiles literæ diriguntur *R. Norwyc.* Epo.

Consimiles literæ diriguntur *J. Wynton.* Epo.

Consimiles literæ diriguntur *G. Cicestr.* Epo.

Consimiles literæ diriguntur *J. Rossen.* Epo.

Consimiles literæ diriguntur *Th. Exon.* Epo.

Consimiles literæ diriguntur *N. Sarum.* Epo.

Consimiles literæ diriguntur *R. London.* Epo.

Consimiles literæ diriguntur *W. Bath. & Well.* Epo.

Consimiles literæ diriguntur *R. Coventr. & Lichf.* Epo.

Consimiles literæ diriguntur *G. Wygorn.* Epo.

Consimiles literæ diriguntur. *Affaven.* Epo.

Consimiles literæ diriguntur *Th. Heref.* Epo.

Consimiles literæ diriguntur *Bangor.* Epo.

Consimiles literæ diriguntur Custod. Spiritualitatis Archiepiscopatus *Cant.* sede vacante, mutatis tamen mutandis, viz. ubi paternitatem, &c. ibi devotionem, &c.

Consimiles literæ Custodi Episcopatus *Landaven.* sede vacante diriguntur.

Consimiles literæ diriguntur *M. Meneven.* electo.

Claus. 24 E. 1. dorso. m. 10. Rex Venerabili in Christo Patri *R.* eadem gratia *Cant.* Archiepo. totius *Anglia* Primati salutem. Evidentem Causæ nostræ justiciam quam vos latere non credimus, ferventi studio hætenus prosecuti, et adhuc summo opere prosequentes, pro recuperatione et defensione terræ nostræ *Vascon.* tanquam Coronæ Regiæ et honori Regni nostri *Anglia* hereditario jure annexæ, de qua Rex *Francia* nos injustè exhæredare conatur, ad partes ipsius Ducatus, gentes nostras nuper cum potentia quam tunc commode potuimus, et nunc demum *Edmundum* fratrem nostrum cum honorabili comitiva Nobilium dicti Regni duximus destinand. *Sanè cum in homine non sit auxilium sed è cælo, ac propter hoc, oporteat impotentiam*

impotentiam nostram divine manus præsidis sustentari, Pater-  
nitatem vestram requirimus & rogamus, quatenus non solum  
nostram set vestram justitiam intuentes, & corda vestra sursum  
habentes ad Dominum, apud eum, ut hæc & alia quæ negotio  
expedire cognoveritis antedicto, procedant salubriter & in ma-  
nibus nostris prosperè dirigantur, devotis supplicationibus insis-  
tatis. Cumque ob reverentiam sedis Apostolicæ, et ad ve-  
nerabilium Patrum S. Albanem & S. Penestren. Episcopo-  
rum Sanctæ Romanæ Ecclesiæ Cardinalium requisitionem  
instantem, ad tractandum de treugis et pace cum Rege  
prædicto super guerris, dissensionibus & discordiis qui-  
buscunq; inter ipsum & Nos exortis & motis, sollempnes  
Nuncios nostros ad partes miserimus transmarinas ad  
præsentiam Cardinalium prædictorum, piam affectionem  
vestram exciter quæsumus debitum caritatis, ad divinam mi-  
sericordiam vestris intercessionibus implor. ut præsentis tempo-  
ris tempestuoso procellarum turbine quiescente, uberiora tempora  
sub tranquillioris aure serenitate succedant, quodq; ad feliciter  
hæc & alia peragenda, quæ cepimus, dextera Regis Regum po-  
tenter adjuti, ea ad laudem ipsius et honorem nostrum, ac com-  
modum regni nostri ad optatum effectum deducere valeamus,  
Præmissa vero omnibus vestris Subditis in vestra Dioc. constitutis  
specialibus orationibus facienda, per vos injungi petimus &  
mandari. T. R. apud Sanctum Albanum primo die Ja-  
nuarii.

Consimiles literæ diriguntur J. Eborum, Archiepo.  
Angl. Primati, et Episcopis subscriptis, videlicet,

J. Episcopo Rossen,

R. Hereford. Epō.

R. Epō. London.

A. Epō. Bangor.

O. Epō. Lincoln.

. Aflaven. Epō.

R. Epō. Norwycen.

J. Electo Landaven.

W. Epō. Elyen.

J. Karleolen. Epō.

G. Epō. Cicestr.

A. Epō. Dunolmen.

J. Epō. Wynton.

Custod. Spiritualit. Covent.

Th. Exon. Epō.

& Lychf. sede vacante.

N. Epō. Sarum.

Electo Meneven. vel ejus

W. Bathon. & Wellen. Epō.

Vices gerenti, ipso agente

G. Wygorn. Epō.

in partibus transmarinis.



Claus. 24 E. 1. m. 10. dorso. Rex dilecto sibi in Christo Abbati sancti Augustini Cantuar. salutem. Evidentem Causæ nostræ justiciam, &c. ut supra usque ibi præfidiis sustentari: et tunc dicitur, Vos requirimus & rogamus quatenus, &c. ut supra. *Premissa vero omnibus vestris subditis specialibus orationibus facienda, per vos injungi petimus & mandari.* T. Rege apud Crucem Roes vij. die Januar.

Consimiles literæ diriguntur Abbatibus subscriptis, videlicet,

Abbati de sancto Albano.	}	Exempti.
Abbati de Waltham.		
Abbati de sancto Edmundo.	}	Exempti.
Abbati de Evesham.		
Abbati de Furneys.	}	Cister.
Abbati de Salley.		
Abbati de novo Monasterio.		
Abbati de Jeroval.		
Abbati de Fontibus.		
Abbati de Bella landa.		
Abbati de Melfa.		
Abbati de Neuhaus.	}	Premonstrat.
Abbati de Croxton.		
Abbati de Alnewyck.		
Abbati de Eyleston.		
Abbati de sancta Agatha.		
Magistro ordinis de Sempingham		
Fratri Willielmo de Hotham Priori provinciali	}	
de ordine Fratrum Prædicatorum in Angl.		
Ministro ordinis fratrum Min or in Angl. &c.		

Quod ipsi in singulis domibus specialibus orationibus, &c.

De orando  
pro Rege.

Claus. 27 E. 1. m. 7 dorso. Rex religioso viro in Christo sibi dilecto. Priori principali ordinis fratrum Prædicatorum in Angl. salutem. Qualiter pro tranquillitate & pace regni nostri, ad proterviam & maliciam Scotorum reprimendam qui regnū nostrum hostiliter invaserunt, hætenus sumus Nos ipsi in periculis expositi, & jam ad partes prædictas

prædictas cum comitiva Nobilium dicti regni nostri, ad præsens proponimus Deo dante, dirigere gressus nostros, non credimus vos latere. Et quia in homine non est auxilium sine Deo, ac propter hoc oportet impotentiam nostram divine manus præfidiis sustentari, vos affectuose requirimus & rogamus, quatenus confratribus vestris singularum domorum vobis subditarum dare velitis in mandatis, ut Deum & Dominum nostrum Protectorem pro Nobis suppliciter exorent. Ita quod per ipsorum orationum devotarum suffragia, gratiam Nobis adaugeat, Nosque ac Liberos nostros & Regnum nostrum sua pietate ab omnibus adversitatibus tueatur. Dat. apud Langele xxx die Octobr.

Consimiles literæ diriguntur pro Rege Generali Ministro fratrum Minorum in Angl. T. ut supra.

Claus. 32 E. 1. dorso. m. 7. Rex religiosus viris in Christo sibi dilectis fratribus de ordine Minorum ad generale Capitulum apud Nottingham proximo conventuris salutem, & spiritu sancto dirigi in agendis. " Attendentes benefici-  
 " a sacra orationumque devotarum suffragia ad divinam  
 " misericordiam impetrandam multum humanæ conditi-  
 " onis fragilitati prodesse inter alia opera pietatis; con-  
 " siderantesque Nos pro curis & rebus mundialibus  
 " quibus circa Regni nostri regimen involuti sumus, salu-  
 " ti nostræ spirituali prout Nobis expediret intendere  
 " non valere; devotionem vestram requirimus & roga-  
 " mus quatenus Nos, Margaretam Reginam Angl. confor-  
 " tem nostram carissimam, Edwardum Principem Walliæ, pri-  
 " mogenitum nostrum, ceterosque Liberos nostros, ac po-  
 " pulum Nobis commissum beneficiorum & suffragiorum  
 " vestrorum fore participes concedentes, pro Nobis, & ipsis,  
 " ac statu regni, expeditioneque negotiorum Nobis in-  
 " cumbentium supplicationes assiduas & orationes devo-  
 " tas altissimo offeratis, ut hic sua pietate Nos & ipsos di-  
 " rigat per suorum semitam mandatorum, & post diem  
 " extremum salvationis locum Nobis & ipsis dignetur mi-  
 " sericorditer indulgere, statumque regni nostri conservare  
 " prosperum & tranquillum. T. Rege apud Strivelyn  
 " xxix. die Julii. Per breve de privato sigillo.

De orando  
 pro Rege &  
 Regina ac eo-  
 rum liberis.

Ibid.

De orando  
pro Rege &  
Regina ac eo-  
rum liberis.

Ibid. m. 16. Rex religiosis viris & in Christo sibi dilectis, Magistro "ordinis fratrum Prædicatorum, ac  
"diffinitoribus & fratribus universis in generali Capitulo  
"suo apud *Tolosam* proximo congregandis salutem &  
"spiritu sancto dirigi in agendis. Dum conditionem  
"humanæ fragilitatis attendimus, & qualiter omni Cre-  
"aturæ tam sublimi quàm humili, prætereuntibus suo  
"cursu diebus, præsentis vitæ finis appropriat, attenta con-  
"sideratione pensamus, sic prævenire cupimus quantum  
"Nobis ex alto permittitur diem mortis, ut æterni ele-  
"mencia Judicis dignetur nostri de suæ gratiæ plenitu-  
"dine misereri. Verum cum devotorum orationum  
"suffragia, inter alia pietatis opera multum profint ad  
"divinam misericordiam impetrandam, de vobis quo-  
"rum ordinem benevolentia specialis favore prosequi-  
"mur, ut salutem nostram zelemini, & pro Nobis, *Margareta* Regina Angl. consorte nostra carissima, *Edwardo*  
"Principe Wall. primogenito nostro, & cæteris liberis  
"nostris, ac statu prospero regni nostri, preces devotas  
"Domino offeratis, plenam fiduciam optinentes, devoti-  
"onem vestram requirimus & rogamus quatenus nunc &  
"in futurum dignam sollicitudinem impendatis & instr-  
"stis assiduis supplicationibus & intercessionibus apud  
"Deum, ut hic sua pietate Nos dirigat per suorum semi-  
"tam mandatorum, & post diem extremum salvationis  
"locum Nobis dignetur misericorditer indulgere, statum-  
"que prædicti regni nostri conservare prosperum & tran-  
"quillam universitatem vestram religiosam diu conser-  
"vet altissimus in caritate continua & perfecta. Dat. apud  
"Dumfermelyn primo die Januarii.

De orando  
pro Rege &  
Regina & li-  
beris suis.

Eadem m. 16. Rex religiosis viris & sibi in Christo  
"carissimis Magistro ordinis fratrum Minorum, & diffini-  
"toribus ac fratribus universis in generali capitulo suo  
"apud *Arsisium* prox. conventuris, salutem & bravium  
"pro labore perenniter duraturum. Nos qui curis su-  
"mus & rebus mundialibus involuti, & circa regimen  
"regni nostri incessantibus actibus & continuis medita-  
"tionibus oocupati, pro animæ nostræ salute contempla-  
"tioni



" tioni prout haberemus necesse intendere nequeuntēs,  
 " ac advertentes quod beneficia vestra sacra, orationum-  
 " que vestrarum suffragia Nobis in præsentī & etiam in  
 " futuro esse poterunt plurimum fructuosa, Religio-  
 " sum cetum vestrum & singulos fratres adunatos in co-  
 " requiramus & rogamus, quatenus Nos, *Margaretam*  
 " *Reginam Angliæ*, consortem nostram karissimam, *Ed-*  
 " *wardum Principem Walliæ* primogenitum nostrum, cæte-  
 " rosque liberos nostros, ac populum nobis commissum  
 " suffragiorum & beneficiorum vestrorum fore participes  
 " concedentes, pro Nobis, statu regni nostri, & expediti-  
 " one negotiorum Nobis incumbencium hiis diebus pia  
 " precamina apud altissimum effundatis, ut sic regnum  
 " temporale regere valeamus quod in regno cœlesti par-  
 " tem hæreditariam consequamur. Conservet vos altis-  
 " simus in caritate continua & perfecta. Dat apud Dum-  
 " fermelyn xi. die Decembr.

Nota.

Claus. 34 E. 1. m. 16. Rex Religiosis viris & sibi in  
 Christo dilectis magistro ordinis *fratrum predicatorum* ac  
 diffinitoribus fratribus universis in generali Capitulo suo  
 Paris proximo conventur. salutem & spiritu sancto dirigi  
 in agendis. Dum conditionem humanæ fragilitatis attendi-  
 mu, & qualiter omni creatura quam sublimi quam humili, præ-  
 tereuntibus suo cursu diebus præsentis vitæ finis appropriat, at-  
 tenta consideratione pensamus, sic prævenire cupimus quantum  
 Nobis ex alto permittitur, diem mortis, ut æterni clemencia  
 Judicis dignetur nostri de sue gratiæ plenitudine misereri. Ve-  
 rum cum devotarum orationum suffragia inter alia pietatis o-  
 pera multum prosint ad divinam misericordiam impetrandam,  
 de vobis quorum ordinem benevolentia specialis favore prosequi-  
 mur, ut salutem nostram zelemini, & pro Nobis, consorte  
 nostra, et liberis nostris, ac statu prospero regni nostri preces de-  
 votas offeratis, plenam fiduciam optinentes, devotionem ve-  
 stram requirimus & rogamus quatenus nunc & in futurum  
 dignam sollicitudinem impendatis, et insistatis assiduis supplica-  
 tionibus et intercessionibus apud Deum, ut hic sua pietate no-  
 dirigat per suorum semitam mandatorum, et post diem extre-  
 mum, salvationis locum Nobis dignetur misericorditer indu-

De orando  
pro Rege.

Not

ger

gere, statumque regni nostri conservare prosperum et tranquil-  
lum. Universitatem vestram religiosam diu conservet altissi-  
mus in caritate continua et perfecta. Dat. apud Wolneseye  
viii. die Aprilis.

De orando  
pro Rege &  
Regina ac eo-  
rum liberis.

Claus. 35 E. 1. m. 9. dorso. Rex religiosis viris & in  
Christo sibi dilectis Priori Provinciali ac fratribus uni-  
versis ordinis sancti Augustini in generali Capitulo suo a-  
pud Lincoln proximo conventuris, salutem, & spiritu sa-  
cro dirigi in agendis. Fidelium devotio ad Religiosorum  
suffragia imploranda eo ferventius excitatur, quo speratur pre-  
ces eorumdem religiosorum apud altissimum gratiosius exaudiri,  
et exinde fidelibus sic implorantibus de supernis majora com-  
moda provenire. Considerantes itaque Nos rebus mundialibus  
quorum dispositioni vacare Nos oportet undique involutos, quo-  
minus saluti anime nostre prout nobis expediret intendere vale-  
amus, firmaque credulitate tenentes, per preces et orationes ve-  
stras summum bonum gratia celestis posse facilius impretrari,  
devotionem vestram attentis precibus requirimus ex rogamus,  
quatenus Nos, Reginam consortem nostram & liberos no-  
stros, ac statum Regni nostri ei qui mensura termino non  
arctatur sedulis intercessionibus commendetis, ipsius clemenciam  
suppliciter implorantes, ut Nobis concedat sic regnum tempo-  
rale regere, negociaque Nos et statum regni et aliarum terrarum  
nostro dominio subiectarum sua mediante ineffabili gratia  
ordinare, quod in regno celesti partem hereditariam consequa-  
mur, quodque alius nostri ad laudem sui nominis, et ad no-  
strum, regniue nostri et terrarum predictarum cedere valeant  
commodum et bonorem. T. R. apud Carliolum xx. die Maij.  
Per breve de privato sigillo.

Nota.

De orando  
pro Rege.

Claus. 35 E. 1. m. 15. dorso. Rex religiosis viris in  
Christo sibi dilectis fratribus de ordine Minorum ad ge-  
nerale Capitulum suum apud Tolos conventur. salutem, &  
spiritu sancto dirigi in agendis. Attendentes beneficia  
sancta, orationumque devotarum suffragia, ad divinam mi-  
sericordiam impetrandam multum humane conditionis fragili-  
tati prodesse inter alia opera pietatis, Considerantesque Nos pro  
curis et rebus mundialibus quibus circa regni nostri regimen in-  
voluti sumus, saluti nostra spiritali prout nobis expediret inten-  
dere

dere non valere, devotionem vestram requirimus et rogamus quatinus Nos, Margaretam Reginam Angliæ consortem nostram carissimam, Edwardum Principem Walliæ primogenitum nostrum, cæterosque liberos nostros, ac populum Nobis commissum beneficiorum et suffragiorum vestrorum fore participes concedentes, pro Nobis & ipsis, ac statu regni nostri, expeditioneque negotiorum Nobis incumbentium supplicationes assiduas et orationes devotas Altissimo offeratis, ut hic sua pietate Nos et ipsos dirigat per suorum semitam mandatorum, et post diem extremum salvationis locum Nobis et ipsis dignetur misericorditer indulgere, statumque regni nostri conservare prosperum et tranquillum. T. R. apud Lauretost. 4to die Febr.

Claus. 35 E. 1. m. 17. dorso. Rex dilectis sibi in Christo Magistro ordinis fratrum predicatorum, ac diffinitoribus & fratribus universis in generali Capitulo suo apud Argenteam in Aleman. in festo Pentecostes proximo futur. conventuris salutem, & spiritu sancto dirigili in agendis. Inter cetera quæ fructum salutis repromittere credimus, hoc præcipue in spei nostræ fulcimentum accedit, quod Nos assiduarum deprecationum iustorum fulti præsidio divinam propitiationem facilius consequemur. De vobis itaque ut Nostram ac Reginæ Consortis nostræ liberorumque nostrorum salutem, necnon statum prosperum Regni nostri & expeditionem felicem negotiorum nobis incumbentium hiis diebus zelemini, plenam in Domino fiduciam optinentes, devotionem vestram affectuosè requirimus & rogamus, quatinus apud illum qui est vera salus et qui temporalitatis et perpetuæ felicitatis tribuit largitatem, Nos, Reginam, Consortem nostram, et liberos nostros, ac statum regni nostri devotè supplicationis studio commendetis, ipsius clemenciam qui mensuræ termino non artatur suppliciter exorantes ut sic regnum temporale regere, negociaque nostra prædicta expeditioni felici pro suæ subventionis dexteram mancipare possimus, quod hoc ad laudem sui nominis, et ad nostrum regni que nostri commodum cedere valeat & honorem: quodque Nos post supremum vitæ nostræ exitum in regno cœlesti partem hæreditariam

De orando  
pro Rege &  
Regina ac eo-  
rum liberis.

Nota. 7



consequamur. Dat. apud Lauretost. primo die Decembris.

Ch. 12 E. 1. n.  
3. ch. 21 E. 1.  
n. 27. Monast.  
Angl. p. 92 I,  
930.

To pretermitt the Charter of King Edward the first to the Abby of *Aberconwey*, pro salute anime nostre & animarum omnium Antecessorum & Hæredum, seu aliorum nostrorum Successorum. And his Charter of Translation of *Demball* to the Abby of *Valle-royal*, pro salute anime nostre, & pro salute anime celebris Memoria Domini Henrici Patris nostri, & animarum Hæredum & Successorum nostrorum. Which the Monks in these Houses were constantly to pray for.

De orando pro  
statu Regis &  
Regni.

Claus. 1. Edw. 2. m. 17. dorso. Rex Venerabili in Christo Patri W. eadem gratia Eborum Archiepiscopo, Angliæ Primati salutem. Quanto in magnis et arduis peragendis negotiis divinum præsidium instancius & devotius imploratur, tanto exinde speratur successus prosperior & felicior provenire. Hinc est, quod cum inclyta memorie Domini Edwardo nuper Rege Angl. patre nostro viam universæ carnis ingresso, de quo mentis amaritudine intimè premimur et turbamur, onus regiminis Regni Angl. Nobis incumbat. Jure hæreditario, sicut scitis, vires nostras ad onus hujusmodi portand. absque devotarum orationum suffragiis cernimus penitus impotentes: Vestramigitur paternitatem affectuosis precibus requirimus et rogamus, quatinus apud eum per quem Reges regnant, & Principes dominantur preces devotas suppliciter effundatis, & illud idem à Religiosis et aliis vestris Subditis universis fieri injungatis, ut regnum nostrum et alias terras Nobis subditas, semper in statu prospero & pacifico conservare; Nosque ea sub ipso sic regere & tueri per suorum semitas mandatorum ad nostri et ipsius regni distarumq; terrarum honorem, commodum et quietem concedere dignetur, quod pro temporali regno in regno cælesti partem hæreditariam consequamur, &c. Teste Rege apud *Westm.* xxviii. die Octobr.

¶ Nota.

Eodem modo scribitur subscriptis, viz.

J. Karl. Episcopo.  
A. Dunelm. Episcopo, & Patriarch. Jerlm.

T. Ross. Episcopo.  
J. Cisterciën. Episcopo.  
H. Winton. Episcopo.

J. Lin-

J. *Lincoln.* Episcopo.

R. *Elie.* Episcopo.

J. *Normy.* Episcopo.

R. *London.* Episcopo.

W. *Bath. & Well.* Episcopo.

R. *Hereford.* Episcopo.

W. *Coventr. & Lyck.* Episcopo.

po.

Custodi spiritualitatis Episcopatus *Wigorn.* sede vac.

Custodi spiritualitatis Episcopatus *Exor.* sede vac.

Abbati sancti *Augustini* Cantar.

Abbati *Westm.*

Abbati de sancto *Albano.*

Abbati de sancto *Edmundo.*

Abbati de *Evesham.*

Magistr. ordinis de *Sempringham.*

Vestram igitur Devotionem, &c. & illud idem toti Conventui, & subditis vestris universis, &c.

Ministro generali ordinis fratrum Minorum in *Angl.* quod, &c. & à gardianis fratribus & subditis suis, &c.

Priori Provinciali ordinis fratrum predicatorum in *Angl.* &c. & à singulis Prioribus fratribus et subditis, &c.

*Ibid.* Rex venerabili in Christo patri *W.* eadem gratia Ebor. Archiepiscopo *Anglie* Primati salutem. Deus redemptor omnium et creator, qui hominem ad imaginem et similitudinem suam fecit, claræ memoriæ Dominum *Edwardum* dudum Regem *Anglie* progenitorem nostrum pacis et justiciæ fervidum zelatorem, quem aliâ constat magnis fuisse virtutum insigniis et meritorum præconiis decoratum, nuper ab hac luce prout sibi placuit evocavit, de quo cordis amaritudinem, angustias et dolores intrinsecus non immerito sustinemus. Cum itaque opus sanctum et salubre apud Altissimum censeatur pro defunctis ut a suorum mole peccaminum liberentur, devotè et suppliciter exorare; Paternitatem vestram affectuosè requirimus et rogamus, quatinus ipsius Patris nostri exequias sollempniter celebrantes, animam ejus cum Missarum decantatione et aliis Ecclesiasticis suffragiis Deo vivo et vero qui aufert Spiritum Principum specialiter

De exequiis pro anima R. E. fac. & orando pro anima ejus.

commendetis, ac ab omnibus Religiosis et aliis subditis vestris in Dioc. vestra per Missarum decantationes et alia hujusmodi suffragia faciatis similiter commendari, ut vestris et ipsorum patrocinis et precibus adjuncta, cœlestis Regni solum ingredi et in æterna beatitudine citius valeat collocari. T. Rege apud Westm. xxx. die Octobr. anno, &c. primo.

Eodem modo scribitur Episcopis, Abbatibus, Magistro de ordinis Sempryngham, Ministro generali ordinis fratrum Minorum in Angl. Priori Provinciali Ordinis fratrum Predicatorum in Angl. superius nominatis.

De orando  
pro Rege &  
Regina.

Claus. 9 E. 2. m. 15. dorso. Rex Religiosis viris et in Christo sibi dilectis Magistro Ordinis fratrum predicatorum ac diffinitoribus et fratribus universis in Capitulo suo generali ad Tholosam in proximo celebrand. salutem et spiritus sancti gratia in favore caritatis dirigi in agendis. Quanto ineffabilis divina miserationis presidium in urgentibus necessitatibus seu agendis quibuslibet humiliter et devotius imploratur, tanto ut nostra tenet fiducia, successus prosperior et eventus felicior subsequuntur. Quamobrem de vestra devotione et sincera in Domino caritate specialiter confidentes, ac sperantes quod eo Postquam ac Isabella Regina Angliæ consortis nostræ, necnon et Edwardi primogeniti nostri salutem, statumque prosperum et tranquillum Regni nostri Angliæ, aliorumque terrarum nobis subditarum, ac felicem expeditionem negotiorum nobis incumbentium hiis diebus tenerius diligatis, quo Nos ad vestram præcipue ordinem nostros affectus hætenus direximus, & devotione fratrum ejusdem ordinis fiduciam gessimus ampliorum, firma etiam credulitate tenentes per orationum vestrarum suffragia Nobis inestimabile bonum cœlestis munificentia in nostris dirigendis et peragendis negotiis uberius affuturum; caritatem vestram sinceris affectibus requirimus et rogamus, quatinus Domino nostro Jesu Christo qui est omnium vera salus, et per quem Reges regnant et Principes dominantur, Nos, Regiam consortem nostram, et Dominum Primogenitum nostrum secularis precibus et devotis orationibus commendatis; ipsius clementiam suppliciter exorantes, ut sic Regni



Regni temporalis regimen, quod ipso disponente suscepimus, dictaque negotia nostra prosperè expedire per suæ subventionis potentiam valeamus, quod ad laudem sui nominis, nostrique ac Regni, et aliarum terrarum nostrarum utilitatem cedere valeant et honorem. Dat. apud *Westminst.* xxiiii. die *Aprilis*.

Clauſ. Anno 20 E. 2. m. 10. dorf. Rex dilectis sibi in *Christo Cancellario*, magistris & *scholaribus Universitatis Oxon* salutem. Benè novit, ut credimus, vestra discretio, qualiter pro bono pacis & reformatione concordie inter nos & *Regem Franc.* de consilio & assensu *Prælatorum & Aliorum Magnatum* regni nostri, Uxorem nostram sub magna amoris confidentia ad ipsum Regem nuper transmisimus, sperantes sicut Nobis certitudinaliter per nuncios domini summi *Pontificis*, qui tam ad ipsum Regem quam ad Nos pro tractatu concordie fuerant destinati, & etiam per nostros nuncios tunc in partibus *Francie* existentes promissum extitit, quod ipsa à præfato Rege fratre suo posset quæcumque peteret impetrare, & quod ejus interventu firma pax & amoris integritas inter Nos & ipsum Regem, absque amissione juris seu patrimonii nostri, seu alicujus personæ de nostris reformari debuissent, Et post hæc dicto negotio non secundum promissa, set alium totaliter exitum, sicut nostis, sortiente, cum parati essemus in portu *Dover.* ad transfretandum versus partes *Franc.* de consilio *Prælatorum & Magnatum prædictorum* ac dictorum nunciorum, præfato etiam Rege ad hoc assensum præbente, dictum *Ducatum* nostrum & omnes terras nostras quas habuimus in regno *Franc. Edwardo* filio nostro primogenito donavimus, sub certa forma habendum, ipsumque ad dictum Regem *Franc.* transmisimus pro homagio suo pro *Ducatu & terris prædictis* faciendo. Et ecce quæ amoris dulcedine pro pace egimus ut guerrarum discrimina vitarentur, Nobis in felle conversa sunt amaritudinis & guerræ materias habundantius administrant. Detinuit siquidem idem Rex & adhuc detinet dictos nostros uxorem & filium, ac magnam partem *Ducatus prædicti*, quanquā homagiū ipſius filii nostri pro integro receperit,

De orando  
pro Rege &  
statu Regni.

& jam residuum missis exercitibus satagit occupare. Receptat insuper inimicos & rebelles nostros & eos fovet, & quasdam naves quorundam mercatorum nostrorum nuper per gentes suas supra mare cepit hostiliter, & interceptis mercatoribus & marinariis in eis inventis infra Regnum *Franc.* abduci fecit, aliasque nos de guerra multipliciter persequitur tam per terram quam per mare. Propter quod Nos pro defensione Regni nostri navigium nostrum misimus supra mare, ad refranand. maliciam gentium ipsius Regis si qui fortè ingredi vellent Regnum nostrum. Verùm quia Nobis relatum est, quod aliqui fautores, ut credimus, dictorum inimicorum veritatem nostram in præmissis falsis relationibus satagentes depravare, sinistra de Nobis & aliquibus fidelibus nostris prædicare non verentur, ut avertant à Nobis eorda subditorum nostrorum, qui ex simplicitate frequenter falsis narratoribus fidem præbent. Nos ipsorum maliciis obviare & veritatem rei gestæ cunctis patefieri cupientes, vobis in fide & dilectione quibus Nobis tenemini firmiter injungendo mandamus, quod ad confutandam hujusmodi malivolorum audaciam, præmissa omnia & singula in publicis sermonibus & aliis congregationibus vestris recitari, & palam exponi faciatis, ut series gestarum rerum universis & singulis nota fiat. Rogamus etiam vos quatinus vos et quilibet vestrum pro Nobis et prospero statu regni nostri missarum solemnitatis, elemosynarum largitionibus, et aliis operibus pietatis ac iugis et devotis precibus iugiter instatis apud Altissimum creatorem, quatinus ipse sua pietate Nos regat et dirigat in mundi huius turbinibus per suorum semitam mandatorum, statum regni nostri conserbet incolumem, et sua ineffabili potentia a malignorum incurribus tueatur. Teste Rege apud Porchester. v. die Septemb.

Eodem modo mandatum est Cancellar. magistris & scholaribus Universitatis *Cantebrig.*

De exortatio-  
nibus pro Re-  
ge & statu  
regni faciend.

Ibid. eadem m. 11. dorf. Rex venerabili in Christo patri W. eadem gratia Archiepiscopo *Cantur.* totius Angliæ Primate salutem. Benè novit vestra discretio, nec potest vobis ut credimus in memoriam non venire, qualiter pro bono

bono pacis & reformatione concordia inter Nos & Regem Franc. de vestro & aliorum Prælatorum ac Magnatum consilio & assensu, uxorem nostram sub magna amoris confidentia ad ipsum Regem nuper transmisimus, sperantes sicut nobis certitudinaliter per nuncios Domini summi Pontificis, qui tam ad ipsum Regem quàm ad Nos pro tractatu concordia fuerant destinati, ac etiam per nostros nuncios tunc in partibus Franc. existentes promissum extitit quod ipsa à præfato Rege fratre suo posset quæcumque peteret impetrare, & quod ejus interventu firma pax & amoris integritas inter Nos et ipsum Regem absque amissione juris seu Patrimonii nostri, seu alicujus personæ de Nostreis reformari debuissent : & post hæc dicto negotio non secundum promissa, sed alium totaliter exitum sicut nobis sortiente, cum parati essemus in portu Dover. ad transiretandum versus partes Francie, de consilio vestro ac aliorum Prælatorum & Magnatum prædictorum ac dictorum nunciorum, præfato etiam Rege ad hoc assensum præbente, dictum Ducatum nostrum & omnes terras nostras quas habuimus in Regno Francie Edwardo filio nostro primogenito donavimus sub certa forma habendum, ipsumque ad dictum Regem Francie transmisimus pro Homagio suo pro Ducatu & terris prædictis faciendo. Et ecce quæ amoris dulcedine pro pace egimus, ut guerrarum discrimina vitarentur, Nobis in felle conversa sunt amaritudinis, et guerris materias habundantius administrant. Detinuit siquidem idem Rex et adhuc detinet dictos nostros Uxorem et Filium, ac magnam partem Ducatus prædicti, quamquam homagium ipsius filii nostri pro integro recipit, & jam residuum missis exercitibus satagit occupare. Recepit insuper inimicos et rebelles nostros et eos fovet, et quasdam naves quorundam mercatorum nostrorum nuper per gentes suas supra mare cepit hostiliter, et interfectis mercatoribus et marinariis in eis inventis, infra Regnum Franc. abduci fecit, aliasque Nos de guerra multipliciter prosequitur tam per terram quàm per mare. Propter quod Nos pro defensione Regni nostri, navagi-

um:



um nostrum misimus supra mare ad refrænandam malici-  
 am gentium ipsius Regis, si quæ fortè ingredi vellent  
 Regnum nostrum. Verum quia Nobis relatum est, quod  
 aliqui fautores, ut credimus, dictorum inimicorum, veri-  
 tatem nostram in præmissis falsis relationibus satagentes  
 depravare, sinistra de Nobis et aliquibus fidelibus nostris  
 prædicare non verentur, ut avertent à Nobis corda sub-  
 ditorum nostrorum, qui ex simplicitate frequenter falsis  
 narratoribus fidem præbent. Nos ipsorum maliciis ob-  
 viare, et veritatem rei gestæ cunctis patefieri cupientes,  
 vobis in fide et dilectione quibus Nobis tenemini firmi-  
 ter injungendo mandamus, quod ad confutandam hujus-  
 modi malevolorum audaciam, præmissa omnia prout  
 gesta fuerunt in publicis sermonibus et aliis congregatio-  
 nibus per totam Dioc. vestram recitari et palam exponi  
 faciatis, ut series gestarum rerum universis et singulis  
 nota fiat, et contra hujusmodi falsa et sinistra de Nobis  
 et fidelibus nostris prædicantes tales et tam rigidas censu-  
 ras promulgare studeatis, ut hujusmodi saltim timore à  
 suis temeritatibus compescantur. Rogamus insuper vos  
 quatinus clerum et populum vestræ diocesis salubribus  
 exhortationibus commoneatis, ipsosque Prælatos inferi-  
 ores, Religiosos et alios, ac Rectores Ecclesiarum in sin-  
 gulis Ecclesiis per totam Diocel. vestram commoneri et  
 exhortari faciatis, ut ipsi pro Nobis et prospero statu Reg-  
 ni nostri missarum solemniis, eleemosynarum largitio-  
 nibus et aliis operibus pietatis, ac jugis et devotis præ-  
 cibus jugiter insistant apud altissimum creatorem, quati-  
 nus ipse sua pietate Nos regat et dirigat in mundi hujus  
 turbinibus per suorum semitam mandatorum, statum  
 Regni nostri conserbet incolumem, et sua ineffabili po-  
 tentia a malignorum incurribus tueatur. Et universis et  
 singulis vestris suffraganeis injungatis, quod ipsi et  
 eorum quilibet præmissa omnia et singula per singulas  
 Ecclesias suorum Diocel. prædicari et exponi faciant,  
 et clerum et populum ut orationibus et aliis pietatis ope-  
 ribus ut præmittitur, jugiter insistant, studeant salubriter  
 exhortari. Et Nos de eo quod inde duxeritis facien-  
 dum

dum per vestras literas distinde et aperte cum celeritate qua poteritis certificare curetis. T. R. apud Claryndon xii. die Augusti.

Consimiles literæ diriguntur Archiepiscopo Eborum Anglie Primati.

Claus. 20 E. 2. m. 11. dorso. Rex religiosis viris et sibi in Christo dilectis Priori et fratribus ordinis fratrum prædicatorum ad Capitulum generale apud Oxon celebrandum conventuris, salutem et Spiritu sancto dirigi in agendis. Dum conditionem humanæ fragilitatis attendimus, et qualiter omni creaturæ tam sublimi quàm humili prætereuntibus suo cursu diebus præsentis vitæ finis appropriat, attenta consideratione pensamus, sic prævenire cupimus quantū Nobis ex alto permittitur, diem mortis, ut æterni clementia Judicis dignetur nostri de suæ gratiæ plenitudine misereri. Verum cum devotarum orationum suffragia inter alia pietatis opera multum prosint ad divinam misericordiam impetrandam, de vobis, quorum ordinem benevolentia specialis favore prosequimur, ut salutem nostram zelemini, et pro Nobis ac statu prospero Regni nostri preces devotas Domino offeratis, plenam fiduciam optinentes, devotionem vestram requirimus et rogamus, quatinus nunc et in futurum dignam sollicitudinem impendatis, et insistatis assiduis supplicationibus et intercessionibus apud Deum, ut hic sua pietate Nos dirigat per suorum semitam mandatorum, et post diem extremum salvationis locum Nobis dignetur misericorditer largiri, statumque prædicti Regni nostri conservare prosperum et tranquillum. Universtatem vestram religiosam diu conservet Altissimus in caritate continua et perfecta. T. R. apud Porcest. vi. die Septembr.

King \* Edward the 3d. granted and confirmed by his Charters to the respective Abbeys and Monasteries of St. Denny, Lyllye, Gratia Dei, St. Julian, Charter-House London, sundry Lands and Revenues, ad missas, orationes, & alia divina servicia faciendâ pro anima nostra, et matris nostre et pro animabus Antecessorum & Successorum nostrorum, Pri-

H

mogenito

De supplicatione pro Rege & statu Regni faciendâ.

\* Monast. Ang.

p. 493. 516,

579. 927. 961,

962. Pat. 16 E.

3. part 1. m. 35.

Pat. 19 E. 3.

pat. 1. m. 5.

Pat. 35 E. 3.

part 2. m. 39.

Pat. 45 E. 3.

Part 1. 3. m. 3

De devotis  
laudibus cle-  
menc. summi  
Salvatoris  
attollend. pro  
victoria Scoto-  
rum prope Be-  
rewicum nu-  
per concessa.

mogenito nostro & Heredum suorum, &c. which the Abbots and Monks were daily and constantly to perform in these Abbeys and Monasteries without intermission. And Ch. 7 E. 3. part 1. m. 4. dorf. he issued his Writs for a publick Thanksgiving and victory over the Scots.

Rex venerabili in Christo Patri S. eadem gratia Archiepiscopo Cantuariensi, totius Anglie Primati salutem, Sedens in throno gloriæ qui sui dispositione non fallitur, dilectos suos in oportunitatibus visitat uberius quàm creaturæ rationis intentio sciat aut valeat invenire: ipse quidem dominantium Dominus misericordiam suam nobiscum licet inmeritis magnificè mirificans hiis diebus, funestam Scotorum inimicorum nostrorum rabiem et ipsorum perfidiam feritatem qui partes Regni nostri boreales super coadunatis viribus hostiliter invadentes, depredationes, strages et incendia, necnon & alia mala quæ poterant crudeliter perpetrarunt, ordini, ætati vel sexui non parcentes, & denuum contra Nos et Nostrum exercitum propè Beremycum die Lunæ prox. ante festum sanctæ Margarete Virginis proximo præterit. videlicet decimo nono die Julii, in indurata spiritu superbiæ & antiquatæ suæ maliciæ ad Prælium se parantes virtutis suæ potentia mirabiliter dissipavit, ipsos in manu nostra victorioso præsidio concludendo; quos in eo qui dat salutem Regibus, ac de nostra justitia confidentes in timore Domini, licet in perditione hominum non lætemur, in campo certaminis devicimus absque læsione magna, laudetur altissimus, gentis nostræ, et Castellum ac Villam Berewici vobis reddit a favente Domino jam habemus, de quibus gratiarum omnium largitori laudes exsolvimus, ut possimus humiles et devotas, ineffabilem ipsius clemenciam implozantes, ut signum quod nobiscum fecit in bonum incrementis faciat felicibus sæcundare, pacis firmantæ misericorditer spem conceptam, quæ vobis ad vestri recreationem et publicam Regni nostri lætitiā divina contemplando magnalia nunciamus. Et quia inter cætera humanæ reparationis remedia humilem apud Deum orationis instantiam p̄ binæ gratiæ credimus multipliciter



ter inductibam. Paternitatem vestram affectuose requirimus et rogamus, quatinus Salvatoris nostri clementiam pro concessa vobis cælitus victoria, devotis laudibus attollatis, et a vestris subditis faciat ut convenit, devotione celebri venerari; ipsos salutaribus monitis inducentes, ut intentis orationum suffragiis vos misericordioni divinæ sedulo recommendent, recommendareque velit vobismetipsi, quod commissum vobis Regimen ad Dei beneplacitum, defensionem Ecclesiæ, Regni nostri honorem, commodum et quietem, conservacionem, augmentum ac redintegrationem iurium nostrorum Regalium, ac nostri et subditorum nostrorum salutem animarum agere, et in iusticia roborari nostris temporibus feliciter valeamus. T. R. apud Berewicum super Twedam xxii. die Julii.

• Consimiles literæ diriguntur Archiepiscopo Eborum & singulis Episcopis Angliæ & Walliæ; ac Episcopis subscriptis, videlicet

Archiepiscopo Burdegal.  
Episcopo Aquen.  
Episcopo Agenen.

Episcopo Brion.  
Episcopo Basaten.  
Episcopo Adduren.

Rot. Parl. An. 37 Ed. 3. n. 9. Entre les petitions des Comones & les respons sur les ainsi ensint.

Premierement priant les dites Comones, que pleze a l'our dite Seigneur lige prier as Excevesques Euesques, et a toute la Clergie pur prier pur son estat, et la pees et bon government de la terre, et pur la continuance de sa bone volente diverse ses dites Comones.

R. Il plest au Roi de les prier.

Clause 8. R. 2. m. 33. dorso. Rex venerabili in Christo De orando pro  
Patri W. eadem gratia Archiepiscopo Cantuar. totius Angliæ pace.  
Primati salutem. Ut prævisa jacula minus ledant, et gravissimis  
nostri & nostrorum pericula salubrius obvietur, inimicorum fal-  
laces insidias, & malicias mortiferas satis expedit esse notas. Su-  
per quo vos scire volumus, quod ab annis teneris quibus  
Deo volente Regni gubernacula suscepimus, semper in  
H 2 votis

votis gessimus præcipuis ut subditi nostri in quorum utiq;  
 quiete quiescimus, in pace firma sub nostro regimine  
 ponerentur; et propterea tractatus per inclitæ memoriæ  
 Dominum E. nuper Regem Angliæ avum nostrum, cum  
 tunc adversario suo Franciæ inchoatos, continuare fecimus, fa-  
 cientes adversario nostro Franciæ jam præsentī diversas vias  
 pacis multociens offerri, cum detrimento non modico juris nostri,  
 ad finem evitandi subditorum nostrorum gravamina, ac justifi-  
 cādi coram Rege Regum cui nihil est absconditum, causam  
 nostram, et finaliter ut nihil in nobis deesset, quin prædicta  
 pace habenda poneremus ultimum posse nostrum, Johannem  
 Regem Castellæ et Legionis, Ducem Lancast. primo per se,  
 et deinde ipsum et Thomam Comitem Buk. Patruos nostros  
 carissimos ad diversos tractatus pacis cum nonnullis aliis Praela-  
 tis, Proceribus et Consiliariis nostris, cum potestate plenaria feci-  
 mus destinari. Sed pars Adversarii prædicti videns præfatos  
 patruos nostros ad omnem pacem rationabilem prout eis injunxi-  
 mus inclinatos, dictum tractatum pacis et quamplures ipsius  
 articulos quibus antea consenserant, per cavillationes et subter-  
 fugia declinarunt, et tanquam aspidēs surda obturantes au-  
 res suas nolentes intelligere ut benè agerent, ea quæ pacis erant  
 audire adeò contempserunt, quod patruī dicti adversarii, Dio-  
 ces viz. Butricen. et Burgundiæ qui soli potestatem tractandi  
 ab eodem receperant, cum præfatis patruis nostris in loco  
 medio inter Cales et Boloniam ubi partes extiterant primitus  
 conventuri \* et promisso, pro prædicto tractatu licet multociens  
 requisiti, convenire penitus recusabant, jactantes se, ut dicitur,  
 nedum hereditatem nostram ultramarinam; set Regnum no-  
 strum Angliæ se velle hostiliter invadere, et Nobis locum et  
 gentem auferre, ac totam linguam Anglicanam absque consi-  
 deratione status, ætatis, sexus, aut persona destruere, ipsum  
 quæ Regnum (quod absit) imbui nova lingua: set non plas-  
 cent pietati divinæ quod ea Nobis accidant quæ mimantur, unde  
 meritiè dicere possumus, quod quæxivimus pacem, et ecce  
 turbacio, et pro tanto dilectionem vestram attentè requiri-  
 mus et rogamus, quatinus præfatas inimicorum malicias  
 induratas clero et populo vestre Dioc. exemptis et non  
 exemptis, clarè intimari et inter eos publicari debite factis  
 attis

\* Ex

atis, ipsos vobis quantum ex alto, permittetur inducentes, ut ad propulsandam tantam inimicorum proterbiam in causa Regni communi et iustissima spirituum fortitudinis assumant, et pro nostri nostrorumque fidelium, totiusque Regni salvatione et tutela, pils apud Deum orationum suffragia intercedant, T. Rege apud Westm. xxi. die Octobr.

Consimilia Brevia diriguntur Episcopis subscriptis sub eadem dat. videlicet,

A. Archiepiscopo Eborum	Tho. Episcopo Karliol.
Anglia Primati.	R. Episcopo Sarum.
R. Episcopo London.	Tho. Episcopo Exon.
W. Episcopo Wynton.	J. Episcopo Hereford.
Tho. Episcopo Elien.	Tho. Episcopo Kessen.
H. Episcopo Norwycen.	H. Episcopo Wygorn.
W. Episcopo Cicestr.	J. Episcopo Lincoln.
J. Episcopo Bathon & Wells.	A. Episcopo Meneven.
R. Episcopo Coventr. & Lich.	J. Episcopo Bangoren.
Job. Episcopo Dunelm.	Tho. Episcopo Landauen.
	L. Episcopo Assaven.

Claus. 10. R. 2. m. 11. dorf. Rex venerabili in Christo patri W. eadem gratia Archiepiscopo Cantur. totius Angliæ Primati, salutem. Cum nuper considerantes qualiter inimici nostri Franc. & alii quamplures sibi adherentes, regnum nostrum Angliæ pluribus locis sæpius invaserunt, mala intolerabilia tam per terram quam per mare perpetrantes, & insuper de hoc minimè contenti Ecclesiam sanctam populumque, & ligeos nostros subvertere, & penitus destruere de die in diem totis viribus suis se parant, & conantur; de assensu Consilii nostri ordinaverimus dilectum Consanguineum & fidelem nostrum Ricardum Comitem Arundel Admiralem nostrum Angliæ, ad proficiscendum in obsequium nostrum super mare, una cum nonnullis Magnatibus & aliis fidelibus nostris in Comitiva sua, ad maliciam & proterbiam prædictorum hostium nostrorum (gratia mediante divina) propulsandam, ac Ecclesiam & Regnum præ-

De orando  
pro Rege.

didit.



*dicta protegendæ & salvanda.* Verum quia ad præmissa peragenda & complenda absque devotarum orationum suffragiis vires nostras cernimus penitus impotentes; Ac sperantes indubiè quod quantò in magnis & peragendis negociis divinum præsidium instantius & devotius imploratur, tantò exinde successus prosperior & felicior proveniat & sequatur; Vestram Paternitatem & devotionem affectuosis precibus requirimus & rogamus, quatinus tam grandibus periculis quæ Ecclesiæ & Regno prædictis oculata fide indies suo jure conspiciatis debite consideratis, suffraganeos vestros ac Religiosos & alios subditos vestros universos vestræ provinciæ, ad devotionem suam erga summum Regem elevandam, eò specialius, quò magis sciveritis vel poteritis juxta possibilitatem tanta necessitate causante indicatis cum effectu, ut ipsi apud Altissimum de quo omnis gratia procedit, tota mentis sollicitudine preces & orationes devotissimas effundant & devotis precibus & intercessionibus ac processionibus & missarum celebrationibus ad gratiam Dei impetrandam pro Nobis statuque Ecclesiæ & Regni prædictorum, & specialiter prædicto consanguineo nostro ac aliis Magnatibus & fidelibus nostris prædictis qui corpora sua propter salvationem Ecclesiæ sanctæ ac Regni & totius populi prædictorum periculis exponere non evitant assidue insistant apud Deum ut ipse Deus statum nostri Ecclesiæque & regni prædictorum conservare dignetur prosperum & tranquillum dictoque Consanguineo nostro ac aliis Magnatibus & fidelibus nostris prædictis in actibus suis expeditionem felicem pro sua magna misericordia gratiosius tribuat & concedat. *Teste Rege apud Westm. xx. die Martii.*

Consimilis breve dirigitur A. Archiepiscopo Ebor. Angliæ Primati sub eadem data.

*Rex venerabili in Christo patri R. eadem gratia Episcopo London salutem. Cum nuper, &c. ut semper usque ibi debite considerantes; Et tunc sic universos & singulos clericos & subditos vestros tam regulares quam seculares vestra dioc. ad devotionem, &c. ut supra T. ut supra.*

Consimilia breviter diriguntur Episcopis subscriptis sub eadem data, viz.

W. Episc-

W. Episcopo Wynton.  
 Th. Episcopo Elien.  
 H. Episcopo Norwicen.  
 Th. Episcopo Cicestr.  
 I. Episcopo Dunelm.  
 Th. Episcopo Karliol.  
 R. Episcopo Sarum.  
 Th. Episcopo Exon.  
 I. Episcopo Hereford.

Th. Episcopo Rossen.  
 H. Episcopo Wigorn.  
 I. Episcopo Lincoln.  
 A. Episcopo Meneven.  
 I. Episcopo Bangoren.  
 W. Episcopo Landaven.  
 L. Episcopo Assaven.  
 W. Episcopo Bathon & Well.  
 R. Episcopo Covent. & Lich.

*Claus. 15. R. 2. m. 36. dorf. Rex venerabili in Christo patri W. eadem gratia Archiepiscopo Cantuar. totius Anglie Primati salutem. Cum Ecclesia Catholica seu populus Regni nostri cujus regimen nobis à Domino præstatur, in pace & prosperitate absque devotarum orationum suffragiis altissimo reddendis, aliquandiu persistere non valeat. Et quia speramus indubiè quod quantò divinum præsidium instantius et devocius imploretur, tantò exinde successus prosperior & felicior proveniet & succedet. Vestram paternitatem & devotionem affectuosius precibus requirimus & rogamus, quatinus præmissis devotè & condignè consideratis, universos & singulos clericos & subditos vestros tam regulares quàm seculares vestræ dioc. ad devotionem suam erga summum Regem elevandam eò specialius quò magis sciveritis vel poteritis juxta possibilitatem inducat cum effectu, ut ipsi apud Altissimum de quo omnis gratia procedit, tota mentis sollicitudine precès & orationes devotissime effundant, & devotis precibus & intercessionibus ac processionibus & Missarum celebrationibus ad gratiam Dei impetrandam pro Nobis, ac statu Ecclesiæ sanctæ, paceque & tranquillitate Regni prædicti assidue insistant apud Deum: Ut ipse Deus, statum Ecclesiæ nostrique & Regni prædicti conservare dignetur prosperum & tranquillum, & Nobis ac populo nostro regni prædicti actibus nostris gratiam & expeditionem felicem pro sua magna misericordia gratiofus tribuat & concedat. Teste Rege apud Westm. xxvii. die Aug. Per Ipsum Regem.*

De orando  
 pro Pace.

*Consimilia brevia diriguntur subscriptis sub eadem data, viz.*

*(Th. Arch.*

Th. Archiepiscopo Ebor.	I. Episcopo Hereford.
Angliæ Prim.	W. Episcopo Rossen.
R. Episcopo London.	H. Episcopo Wygorn.
W. Episcopo Wynton.	I. Episcopo Lincoln.
I. Episcopo Elien.	I. Episcopo Meneven.
H. Episcopo Norwicen.	I. Episcopo Bangoren.
R. Episcopo Gicestr.	E. Episcopo Landaven.
W. Episcopo Dunelm.	A. Episcopo Assaven.
Th. Episcopo Karliol.	R. Episcopo Bath. & Wellen.
I. Episcopo Sarum.	R. Episcopo Covent. & Lich.
Th. Episcopo Exon.	

De orando  
pro Rege.

*Claus. Anno 18. R. 2. m. 35. dorf. Rex venerabili in Christo patri W. eadem gratia Archiepiscopo Cantuar. totius Angliæ Primati, salutem. Cum propter bonum regimen ac prosperam & felicem gubernationem terræ nostræ Hiberniæ ac fidelium ligeorum nostrorum ibidem, necnon propter castigationem & justificationem inobedientium & rebellium contra ligeanciam suam in terra nostra prædicta, si qui fuerint, sumus ad partes illas personaliter jam profecti. Et quia ad onus regiminis regni nostri Angliæ & terræ nostræ prædictæ quod Nobis ab alto committitur supportandum, & ad Ecclesiam sanctam ac Regnum & terram nostra prædicta, nec non leges nostros eorundem protegendos, & debite gubernandos absque summo Dei præsidio ac devotarum orationum, suffragiis pro Nobis effluentius Altissimo reddendis, vires nostras cernimus penitus impotentes; ac sperantes indubiè, quod quantò in magnis & peragendis negotiis nostris divinum adminiculum instantius & devotius imploratur, tantò exinde successus prosperior & felicior proveniat & sequatur. Vestram paternitatem & devotionem affectuosius precibus requirimus & rogamus, quatinus præmissis condignè & devotè consideratis, suffraganeos vestros ac religiosos, & alios subditos vestros universos vestræ provinciæ ad devotionem suam erga summum Regem elevandam, eò specialius quò magis sciveritis vel poteritis juxta possibilitatem tanta necessitate causante inducat cum effectu, ut ipsi apud Altissimum de quo omnis gratia procedit, tota men-*



mentis sollicitudine preces & orationes devotissime infundant, & devotis precibus & intercessionibus ac Processionibus & Missarum celebrationibus ad specialem gratiam Dei impetrandam pro expeditione Nostra ac aliorum Magnatum & fidelium nobiscum in exercitu nostro in partibus prædictis existentium, qui corpora nostra propter salvationem terræ illius periculi \*ponere non evitamus, assidue insistant apud Deum, ut ipse Deus statum nostrum Ecclesiæque & Regni, ac terræ prædictorum conservare dignetur prosperum & tranquillum, Nobisque & fidelibus nostris in actibus nostris in terra nostra prædicta & alibi expeditionem felicem pro sua magna pietate misericorditer tribuat & concedat. Teste Edmundo Duce Eborum Custode Angliæ apud Westm. xv. die Octob.

\* Exponere!

Consimile breve dirigitur Th. Episcopo Eborum Angliæ Primati sub eadem Data.

Rex venerabili in Christo patri R. eadem gratia Episcopo London salutem. Cum propter bonum regimen, &c. ut supra usque ibi consideratis, et tunc sic; universos & singulos clericos & subditos vestros tam regulares quam seculares vestræ dioc. ad devotionem suam erga summum Regem, &c. ut super, Teste ut supra.

Consimilia breviter diriguntur subscriptis sub eadem data, viz.

W. Episcopo Wynton.

I. Episcopo Lincoln.

I. Episcopo Sarum.

R. Episcopo Bath. & Well.

R. Episcopo Covent. & Lich.

I. Episcopo Elien.

W. Episcopo Dunolm.

Th. Episcopo Karisol.

R. Episcopo Cicest.

W. Episcopo Reffen.

I. Episcopo Hereford.

H. Episcopo Wygorn.

Th. Episcopo Exon.

I. Episcopo Meneven.

H. Episcopo Norwicen.

I. Episcopo Bangoren.

T. Episcopo Landaven.

Custodi spiritual. Episcopus  
tus Assaven.

Pat. 21. R. 2.  
part 1. m. 26.  
Monast. Angl.  
P. 943, 945.  
966 967. Cl. 2.  
R. 2. m. 189.  
dorso.

King Richard the 2d. in the 22. year of his reign, confirmed by his Charter to the Abby of Graces near the Tower

Tower of London, founded by King Edward his Grand-Father, sundry Lands and Tenements, in respect of the various dangers to which he and the Kingdom were in humane reason exposed to, by Land and Sea, beyond recovery. *Ab illis et aliis divinis officis singulis diebus celebrandas et faciendas in Abbacia predicta pro salubri statu et prosperitate nostra dum vixerimus, Et pro anima nostra dum ab hac luce migraverimus, & pro anima ejusdem Ani nostri specialiter, & animabus omnium aliorum Progenitorum Haredum & Successorum nostrorum & omnium fidelium defunctorum in perpetuum.* And Michael de la Poole, founded the Monastery at Kingston upon Hull, confirmed by King Richard the 2d. granting sundry Lands to the Prior, Monks and their successors upon this condition; *Volumus itaque & ordinamus, quod prefati Prior & Monachi & eorum successores habeant specialiter in Missis, orationibus, & aliis divinis serviciis recommendatum, statum nobilissimum Domini Regis Ricardi predicti, & nostrum, (and of several others particularly mentioned) dum vixerimus, & cum ab hac luce migraverimus, orent, celebrent & celebrari faciant pro animabus nostris, ac specialiter et continue pro anima d. Ni Domini nostri Regis Edwardi defuncti, and of several others particularly mentioned, & pro quibus orare tenemur, et omnium fidelium defunctorum.*

I could adde many more *Writs* and *Mandates*, of the former nature, upon extraordinary Occasions, out of the Clause Rolls of King John, Hen. the 3d. Edw. the 3d. Henry the 4, 5, & 6. Edward 4. H. 7, 8. Edward 6. Queen Elizabeth, King James, and King Charles; which because they would rather surfit than delight or instruct the Readers, I shall wholly pretermitt.

King Henry the 5th. founded a Monasterie at *Shene*, the grounds and ends whereof he thus expressed in his Charter. *Cum excelsa Majestatis exenunia que gloriam nostri regiminis de die in diem ubertim, ut ipsi videmus, extollant, rite a Nobis gratiarum vendicant actiones, justissimum credimus ut eo medio in auctorem tendant quo nobis ab auctore fluxerunt, nomine Salvatoris; ut sicut per Mediatorem Delet hominum*  
*Domini*

Par. 3. & 4. H.  
 5. m. 8 Pat. 2  
 H. 6. part 4. m.  
 27. Monast.  
 Angl p. 974.  
 975.

*Dominum Jesum ad Nos indignos, de patre luminum, bona cuncta procedunt, ita nostra laudes quamvis inutiles per eundem Jesum Christum et datorem gratiarum, & omnis boni principium revertantur.* Whereupon he granted and confirmed for him and his Heirs sundry Lands to this Monastery free from all secular exaction and service, *Pro orationibus et aliis divinis Officiis inibi faciendis pro salubri statu nostro dum vixerimus, ac anima nostra cum ab hac luce migraverimus, & animabus parentum & progenitorum nostrorum & omnium fidelium defunctorum: Necnon pro pace, tranquillitate et quiete populi et Regni nostri: ac insuper pro aliis pietatis operibus ibidem sustinendis, minis, fraudis, et supportandis juxta ordinationem nostram, heret redum et executorum nostrorum in hac parte plenius faciendam; which was accordingly executed.*

King Edward the 4th. by his Charter of 17 Febr. in the first year of his Reign, granted the Priory of *Shirburn* to the Hospital of St. *Julian* called *Domus Dei* in the Town of *Southampton*, In augmentationem divini cultus infra hospitale nostrum sancti *Juliani*, &c. Necnon ut dilecti Nobis in Christo Magister *Johannes Pereson*, nunc Custos Hospitalis prædicti, ac nunc Capellani et Fratres ejusdem Hospitalis, ac successores sui, pro salubri statu nostro et hæredum et Successorum nostrorum dum agimus in humanis, Necnon pro animabus nostris cum universæ carnis viam ingressi fuerimus, necnon pro animabus recolendæ memoriæ Principis *Ricardi* super Ducis *Eborici* Patris nostri, &c. Et omnium aliorum Primogenitorum nostrorum Imperpetuum specialiter exorare tenerentur.

|| Monasticon  
Angl. P. 179.

King Henry the 7th. appropriated the Churches of *Potterspiry* and *Eggemond* to the Priory and Covent of St. *Anne* by *Coventre* founded by his Ancestors, Ut iidem Prior & Conventus, Pro bono statu nostro, ac Consolatio-  
tis nostræ, liberorumque nostrorum, ac carissimæ matris  
nostre, Deum altissimum deprecetur indes et exorent;  
ac missam de Spiritu sancto pro Nobis semel in ebdomade  
durante vita nostra faciant celebrari, et quendam so-

Pat. 10 H. 7.  
m. 3. Monast.  
Angl. P.  
966.



lempnem annualem obitum pro anima nostra cum ab hac luce migraverimus, custodiant et observent.

Anno 1519.

In the Book entituled *Hora beatissima Maria, ad legitimum Ecclesie Salisburienfis ritum*, printed Parisius, 1519. (the 10. year of King Henry the 8th. but generally used throughout England some hundreds of years before) f. 12. there is this set form of Prayer for the King of England for the time being.

*Deus regnorum et Christiani maxime Protector Imperii, Da Serbo tuo V. Regi nostro de Hoste triumphum, ut qui tua providentia extitit Coronatus, tuo semper munimine tutus sit et securus, per Christum Dominum nostrum.*

Anno 1545.

And in *Processuale ad usus insignis Ecclesie Sarum*, Parisius 1545. f. 6. 124, 208. I meet with these short Prayers & ejaculations then and formerly publicly used in all Processions for our successive Kings. *Domine saluum fac Regem. Regem nostrum ac Principes, &c. in omni sanctitate custodi.* *Saluum fac Regem nostrum Famulum tuum: Et exaudi nos in die quo invocavimus te.* All our ancient Missals, Offices, Howers, Primers, in times of Popery, containing the like Prayers, and such as I have formerly recited out of \*Cassander his *Preces Ecclesiasticae*, together with Prayers for their Souls after their deaths: which according to the modern use of the Church of Rome are popish, vain, sinfull, superstitious, implying and presupposing a Purgatory: but according to their primitive use and institution, pious and religious, importing no purgatory at all, as learned Bishop Usher proves at large in his *Answer to the Jesuites Challenge, of Prayers for the Dead*, p. 194. to 264. to which I refer the Reader for fuller satisfaction herein, and concerning the forementioned Prayers for, and Charters of our Kings to Monasteries to pray for their own, their Ancestors, Successors, Heirs, and others Souls when departed out of this World.

I could adde many Prayers made for King Henry the 8th. in sundry Epistles and Dedications of Books unto him,

\*Here p.  
40.

him, but for brevity I shall omit all but 3. The 1. is Pope Leo the 10th. his Bull to him in the 22. year of his Reign, subscribed with all the Cardinals Hands; wherein he conferred on him the Title of Defender of the Faith, for writing a Book against Luther, in defence of Pardons, the Papacy, and 7. Sacraments, which Bull begins thus.

\* Leo Episcopus, Servus servorum Dei. *Charissima in Christo filio, Henrico Angliæ Regi, Fidei defensori, salutem et Apostolicam benedictionem;* And is closed with this Benediction and Prayer for him and his Posterity. *Perpetuum hoc & immortale gloriæ tuæ monumentum Posteris tuis relinquere, illisque viam ostendere, ut si tali titulo ipsi quoque insigniri optabunt, talia etiam opera efficere, præclaræque Majestatis tuæ vestigia sequi studeant, quam prout de Nobis & dicta sede optimè merita est, unâ cum uxore & filiis, ac omnibus qui à te & ab illis nascentur. Postea Benedictione in nomine illius à quo illam concedendi potestas Nobis data est, largæ & liberali manu benedicentes, Altissimum illum qui dixit; Per me Reges regnant, & Principes imperant, & in manu sua corda sunt Regum, rogamus et obsecramus, ut eam in suo sancto proposito confirmet, ejusque devotionem multiplicet, ac præclaris pro sancta fide gestis ita illustret, ac toti Orbi terrarum conspicuam reddat, ut judicium quod de ipsa fecimus eam tam insigni titulo decorantes, à nemine falsum aut vanum judicari possit. Demum mortali hujus vitæ finito curriculo sempiternæ illius gloriæ consortem atque participem reddat.*

The 2 is William Wraghton (an acute Protestant Writer) who in his Epistle to King Henry the 8th. before his two Books, intituled, *The Hunting of the Romish Fox*, printed at Basyl, 1543. And his *Rescuing of the Romish Fox*, against Stephen Gardner, printed 1545. Wisteth him prosperity both of Body and Soul, closing his last Epistle to him with this Prayer. *God grant you health both of Body and Soul, victory over your Enemies, and Grace to do in this our matter of Religion as shall be most to the Glory of God, and the profit of the Common-wealth, Amen;* And he closeth his last Treatise with this Prayer, *God save the King.*

The

\* Laetius Cherubinus de Nursia. *Bullarium*, Tom. 1. p. 545. *Petri Marthæi Sum. Constit. Pontif. in Leone*, 10. p. 227. *Speeds History*, An. 1531. *Seldens Titles of Honour*, p. 55, 56.

\* In his works  
in Folio, Lon-  
don 1564. vol.  
1. p. 96.

The third is our learned Protestant Divine, *Thomas Beacon*, who in his *\* Path-way unto Prayer* ( dedicated to the Lady *Anne Grey* ) ch. 55. hath this Godly exhortation to all private Christians. *Let us flee to God at all times with humble Oſſecrations and hearty Requests. Let our Prayers be continual. Let us in all our Prayers seek the glory of God, the advancement of his most blessed word, and the health of our own Souls. Let us pray for the preservation of the Kings most excellent Majesty ( H. 8. ) and for the prosperous successe of his intirely beloved Son, Edward, our Prince, that most Angel-like Impe. Let us pray for all the Lords Spiritual and Temporal: specially for those that have the regiment of the Publick-weal under the Kings Graces Highness. Let us pray for the Ministers of Gods Word, that they may freely speak the truth of Christs Gospel, as it becometh them. Let us pray for all men universally, chiefly for the Inhabitants of this Realm of England, That they may all bear a faithfull heart both towards God and our King.*

Anno 1557.

Upon the Reformation of Religion, and abolishing of Popish Missals, Plasters, Flowers, Processionals, and Portuassses by King *Edward the sixth* in his Parliament, 2. & 3. *Edw. 6. ch. 10.* the King by advice of his Convocation and Parliament, commanded *A Book of Common-prayer and Administration of the Sacraments in the English Tongue*, to be used in all Churches and Chapels throughout the Realm, by the Statutes of 2 E. 6 c. 1. & 5, & 6 E. 6. c. 1. Wherein there was not only a Prayer for the King in the Letany, but in a special Collect, agreeing in substance with those in our later Books of Common-Prayer, hereafter cited. In this pious Kings reign, the Bishops and Ministers in their Epistles and Dedications to him, and in their Prayers before & after their Sermons, usually prayed most heartily and particularly for his long life, religious and prosperous reign, and spiritual, temporal, and eternal felicity. And *John Bale* Bishop of *Ossery*, in his *Image of both Churches*, or Paraphrase upon *St. Johns Revelation*, printed 1550. in the last page thereof, exhorts all Gods meek-spirited Servants



wants in their daily Prayer, as for all other to remember that most worthy Minister of God, King Edward the sixth, which hath so sore wounded the Beast, that he may throw all his Superstition into the bottomlesse Lake again, (from whence they have comen), to the comfort of his People.

Our learned (a) Thomas Beacon in his Preface to *The Flower of Godly Prayers*, dedicated to Anne Dutchesse of Somerset, as he doth exceedingly blisse God for the extraordinary zeal and piety of King Edward the 6th. in delivering his Realm from Antichristian Tyranny and Popery, reforming the Church, propagating true religion, and in giving us this most worthy Prince to be our King: So he hath this particular (b) Prayer for the King, to be used by all private Christians daily in their respective Families and Closets with zeal and devotion.

a In his works vol 2. f. 63, 67.

b Ibid. fol. 173.

Almighty God, (c) King of Kings, and Lord of Lords, which by thy divine ordinance hast appointed Temporal Rulers to govern thy People, according to equity and justice, and to live among them as a loving Father among his natural Children, unto the advancement of the good, and punishment of the evil, we most humbly beseech thee favourably to behold Edward thy Servant, our King and Governour, and to breath into his heart through thy holy Spirit, that Wisdom, that is ever about the Throne of thy Majesty, whereby he may be provoked, moved, and stirred to love, fear and serve thee, to seek thy glory, to banish Idolatry, Superstition, and Hypocrisy out of this his Realm, and unfeignedly to avance thy holy and pure Religion among us his Subjects, unto the example of other forein Nations. O Lord defend him from his enemies, send him long and prosperous life among us, and give him grace not only in his own Person, godly and justly to rule, but also to appoint such Magistrates under him, as may be likewise affected both toward thy holy Word, and toward the Common-weal; that his Subjects living under his

c 1 Tim. 6. Apoc. 18. 19. Deut. 17. Josh. 1. Rom. 13. 1 Tim. 2. Tit. 3. 1 Pet. 2. cap. 6, & 9.

his Dominion in all godlinesse, peace and wealth, may  
 passe the time of this our short pilgrimage in thy fear  
 and service, unto the glory of thy blessed name, which  
 alone is worthy all honour for ever and ever. Amen.

Next after this, follows one Prayer for the Kings Council.

d Ibid. f. 188. And after that, (d) a Prayer for the common peace and qui-  
 etnesse of all Realms : very seasonable for our times. And

e Ibid. f. 211. in his (e) Remainder of Prayer, he hath this Prayer of Sub-  
 jects or Commons.

f Sap. 6. Rom. As it is thy godly appointment, O Lord God, (f) That  
 13. 1 Tim. 6. some should bear rule in the world to see thy Glory set forth, and  
 Tit. 2. 1 Pet. the common peace kept, so is it thy pleasure again, that some  
 2. Acts 10. should be Subjects and Inferiours to others in their vocation,  
 Rom, 11. although before thee there is no respect of Persons. And for as  
 much as it is thy good will, to appoint me in the number of Sub-  
 jects, I beseech thee to give me a faithfull and an obedient heart  
 unto the High Powers, that there may be found in me no Dis-  
 obedience, no Unfaithfullnesse, no Treason, no Falshood,  
 no Dissimulation, no Insurrection, no Commotion,  
 no Conspiracy, nor any kind of Rebellion in Word  
 or Deed against the Civil Magistrates : But all Faith-  
 fulnesse, Quietnesse, Subjection, Humility, and what-  
 soever else becommeth a Subject ; That I living here  
 (g) in all lowlynesse of mind, may at the last day, through thy  
 favour be lifted up into everlasting Glory, where thou, with the  
 Father and the Holy Ghost livest and reignest very God for ever.  
 Amen.

These were the Godly, Loyal, fervent, daily publick  
 and private Prayers of Protestant Ministers and Subjects  
 for King Edward the 6th. in that Age.

Anno 1554. Queen Mary, a Popish Prince, succeeding King Edward,  
 set aside the Book of Common-prayer, and introduced  
 Popish Missals, Processionals, Howers, Primers, and Popery  
 again, wherein they publicly prayed for her in the fore-  
 cited manner under our Popish King; her zealous Pro-  
 testant Bishops, Ministers, and Subjects likewise making fer-  
 vent constant Prayers for her : But some over-zealous,  
 Anabaptistical Fanaticks using some unchristian expres-  
 sion

sions in their Prayers against her, (b) *That God would cut her off, and shorten her daies*, of which there was complaine made in Parliament; Whereupon there was this special Act made against such Prayers, Anno 1555. 1, & 2 Phil. & Mar. ch 9. h Fox Acts and Monuments, vol. 3. P. 114.

Forasmuch as now of late diverse naughty, seditious, Anno 1555.  
malicious, and heretical persons, not having the fear of  
God before their eyes; who in a divellish sort, contrary  
to the duty of their Allegiance, congregated themselves  
together in Conventicles, in divers and sundry prophane  
places within the City of London, esteeming themselves  
to be in the true Faith, where indeed they are in Er-  
rors and Heresies, and out of the true trade of Christs  
Catholick Religion, and in the same places at several  
times using their phantastical and schismatical services,  
have of their most malicious and wicked Stomachs  
prayed against the Queens Majesty, *That God would*  
*turn her Heart from Idolatry to the true Faith* (which  
was good and Christian) or else to shorten her daies,  
or take her quickly out of the way. Which Prayer was  
never heard or read to have been used by any good  
Christian man, against any Prince, though he were a  
Pagan and Infidel, and much lesse against any Christian  
Prince, and especially so virtuous a Princess as our  
Soveraign Lady that now is, is known to be, &c. For  
reformation whereof it is enacted, That every such  
person and persons which since the beginning of this  
Parliament have by expresse words and sayings, prayed,  
required or desired, or hereafter shall pray by expresse  
words or sayings, *That God would shorten her daies,*  
or take her out of the way (whose life Almighty God  
long preserve) or any such like malicious Prayer, as  
mounting to the same effect, their Promoters & Abettors  
therein, shall be taken, reputed and judged Traytors,  
and every such praying, requiring and desiring, shall be  
judged, taken and reputed High Treason. And the  
Offenders therein, their Procurours and Abettors being  
thereof lawfully convicted, according to the Laws of  
K this



in this Realm, shall have, suffer and forfeit as in Cases of  
High Treason.

Provided alwaies, and be it enacted, that if any Person or Persons shall be indicted for any the offences aforesaid, done and perpetrated during this Session of this present Parliament, and upon his or their arraignment, shall shew him or themselves penitent for their offence, and submit him or themselves to the Kings and Queens mercy, and humbly desire the same, before such Justices or Commissioners before whom he or they shall be arraigned, that then no judgement of conviction, or attaindour of Treason, shall be given against any such Person or Persons, so being penitent and submitting themselves. And in every such case, the Justices or Commissioners before whom such Person or Persons shall be arraigned, shall have authority by virtue of this Act, to prescribe, adjudge and appoint such corporal punishment, other than death, to such offender and offenders, as to them by their discretion shall seem convenient; and upon that penance prescribed and done, to be discharged of the said Treason, comprised in that Judgement.

These prayers were much against and directly contrary to the Judgement of (i) Archbishop Cranmer, Bishop Farrer, Bishop Hooper, Rowland Taylor, John Philpot, John Bradford, Edward Crome, John Rogers, Laurence Saunders, Edward Laurence, Miles Coverdale Bishop of Exon, and other of our godly Protestant Bishops and Ministers, who soon after suffered as Martyrs; they in their Letter the 8. of May Anno Dom. 1554. professing, *That as obedient Subjects we shall behave our selves towards Queen Mary, and all that be in Authority, and not cease to pray to God for them, that he would govern them all, generally and particularly, with the spirit of wisdom and grace, and so we heartily desire, and humbly pray all men to do, in no point consenting to any kind of rebellion or sedition against our Sovereign Lady the Queens Highnesse: but where they cannot obey, but they must disobey God, there to submit themselves with all patience and humility,*

i See Arch-bishop Cranmers life, in Antiq. Eccles. Brit. Gedwin, and before his Answer to Stephen Gardener, Fox Acts and Monuments vol. 3. p. 101, 102.

humility, to suffer as the will and pleasure of the higher powers shall adjudge: as we are ready through the goodness of the Lord, to suffer whatsoever they shall adjudge us unto. And Bishop Hooper writ an *Apology* against the slanderous Report made of him, that he should encourage and maintain such as cursed Qu. Mary, printed 1552. wherein his innocency and loyalty to the Queen, in praying for her, are vindicated at large.

k Fox AAs &  
Monuments.  
vol. 3. p. 114;  
115, 116.

In this Parliament(k) there being a general opinion that Queen Mary was with child by King Philip her husband, there was a special Act made, that in case Queen Mary should die, during her child's Minority, that King Philip should have the education and protection of him: In which Act, The Lords Spiritual and Temporal, and Commons assembled in Parliament, have firm hopes and confidence by the goodness of Almighty God, that he will of his infinite goodness give the Queens Majesty and Highness strength, the rather by our continual prayers, to passe well the danger of deliverance of Child, &c. Upon this occasion, the Popish Bishops, Clergy, and Churchmen, made many Processions, Masses, Collects and Prayers, to be daily said in all Churches for Qu. Maryes safe deliverance and her issue, recorded at large by Mr. Fox, where you may peruse them: in one of which prayers there were these expressions. Give unto our Queen thy servant, a little infant in fashion and body, comely and beautifull, in pregnant wit, notable and excellent. Grant the same to be in obedience like Abraham, in chastity and Brotherly love like Joseph, in meekness and mildness like Moses, in strength and valour like Sampson: let him be found faithfull as David, after thy heart; let him be wise among Kings, as the most wise Solomon; let him be like Job, a simple and an upright man, fearing God and eschewing evil; let him finally be garnished with the comeliness of all virtuous conditions, and in the same let him wax old and live, that he may see his Childrens Children to the third and fourth generation. And give unto our Sovereign Lord and Lady King Philip, and Queen Mary, thy blessings, and long life upon earth, and grant that of them may come Kings and Queens, which may Reddantly continue in faith, love and holiness. And ble-

sed be their seed of our God, that all Nations may know, thou art only God in all the earth, which art blessed for ever and ever. Amen.

Anno 1550. After Queen Maries decease, Anno 1558. Masses and Popish Prayers being again abolished, and the Book of Common Prayer restored by the Parliament of 1 Eliz. ch. 2. there were the same prayers publicly used for the Queen, both in the Letany and Collects, as were formerly used for King *Edward*; and in sundry Books dedicated to her Majesty, and Prayers published during Her reign, there were many loyal and zealous Prayers, Supplications and Intercessions, made to God for her long life and Prosperous reign, over-tedious to recite at large, and vulgarly known; and in all or most Prayers, Morning and Evening, for Private Families and Christians, there were special Petitions to God for her Majesty, some of them being Printed with the Bibles themselves, then in use; and likewise at the end of most Quarto Bibles under King *James*, and King *Charles*. I shall touch only upon some few presidents of many.

Anno 1564. In the 2. year of her reign, *John Veron*, (Divinity Lecturer at *Pauls*) in the close of his *Dedicatory Epistle* to Her Majestie, before his *Fruitfull Treatise of Predestination*, prayes thus. *Christ Jesus of his tender mercy and goodnesse, vouchsafe to defend and preserve your most Gracious Highnesse, from all your Enemies, and with his holy Spirit, so to fill, strengthen and comfort your Princely heart, that ye may at all times boldly set forth his glory, and maintain it to your lives end. Which the Lord long continue to his Honor.*

Anno 1569. In the 7th. year of *Queen Elizabeth*, there was a Collection of Prayers in Latin, intituled *Preces privatae*, printed by *William Seres*, and published by the *Queens* special Privilege and Authority; wherein not only the Duty of Subjects is set down, out of *Mat. 22. 17. Rom. 13. 1 Tim. 2. 1, 2, 3. Tit. 3. 1. & 1 Pet. 2* but these special Prayers, Psalms and Hymnes made to God; to be used daily in private Closets and Families for the Queen.

*Domine Pater celestis, Rex Regum & Dominus Dominantium,*



tium, omnium Principum gubernator & rector, intimis votis te suppliciter quaesumus Reginam nostram Elizabetham, benigno vultu respicias, eique singulari gratia & spiritu sancto ita semper assistere digneris, ut voluntatem tuam ubique exequatur, & secundum saluberrimam normam mandatorum tuorum, omnem vitam transigat. Accumula in illam caelestia tua dona, ut diu feliciter Nobis imperet, Hostes fortiter debilitet, tandemque in Coelesti gloria vivat in aeternum, qui vivis & regnas Deus, per omnia secula seculorum. Amen.

After which follow the same Prayers for her in Latin in the Letany, as in the English Letany in the Book of Common-prayer: And the same Collects for her in Latin, as for her and the King in English. Then there ensue, Psalmi selecti & peculiare pro Rege vel Regina, to wit, Psalm 20, & 21, & 72. applyed to the King and Queen literally, with Domine saluum fac Regem, & exaudi nos in die in qua invocaverimus. After that Precatio d exemplum orationis Salomonis, pro Regina.

Domine Deus qui serenissimam nostram Reginam super nos regnare fecisti, eamque in medio populi tui, ut in aequitate Nos regat & in cordis integritate subditos suos judicet constituisti: Mitte illi quæso de caelis sanctis tuis, & a sede maiestatis tuæ assistricem tuam sapientiam, ut ei semper adsit, & apud eam perpetuo resideat, ut sciat quod tibi acceptum sit. Dies præterea super Dies ejus adscito, eique tam benignè Principali tua gratia adesto, ut & in hac vita grata sint tibi opera ejus, & in futuro tecum regnet in omnem aeternitatem, per Christum Dominum et Servatorem nostrum. Amen.

Salvam fac Domine Reginam, nec unquam abertas faciem tuam ab ea. Vitam longævam tribue illi: et sub umbra tuarum alarum protege eam. Amen.

After these follow this Prayer, Pro Christianis Magistratibus.

Misericors Deus ac Coelestis pater, in cujus manu est omnis terrena potestas & Magistratus, per te constitutos, ad supplicium malorum, & defensionem bonorum; in cujus potenti dextera sita sunt omnia jura & leges imperatorum,

ratorum, Te supplices oramus pro Principe nostro, proque eis qui sunt ei à consiliis, & qui rempublicam administrant, ut gladium ipsis per te commissum, in fide vera & timore Dei rectè gerant, eoque pro tua voluntate & jussu utantur. Obumbret eos virtus & sapientia Altissimi. Illuminet & conservet eos in amore Dei divina tua gratia. Da illis o Domine sapientiam & intellectum. Concede quietam gubernationem, ut omnes subditos in veritate fidei, dilectione & justitia, quæ tibi cordi sit, regant, & dicto audientes conservent. *Propterea* ipsis Dies vitæ suæ, et annos multos largire, ut prospera & laudata ipsorum functione, nomen tuum & sanctificetur & laudetur in omne ævum. Amen.

Towards the end of the Book follow certain Latin Prayers and Graces to be used before and after meals, to which there is this Conclusion added. *Gratiarum actiones à Cibo, semper concludantur hac precatione: Deus servet Ecclesiam, Regem vel Regnam custodiat, Consiliarios ejus regat, populum universum tueatur, & pacem Nobis donet perpetuam. Amen.* In imitation whereof this Prayer was commonly used in all Colleges, Schools, Hospitals, Families throughout the Realm, in their Graces after every Meal. *GOD SAVE his Church, our King, Queen, (Prince, the rest of the Royal Issue, when there were such living) and Realm. God send us Peace in Jesus Christ our Lord. Amen.*

The like Prayers in English for the Queen to be used in in Christian Families, were published by John Field, in his *Prayers and Meditations* for the use of private Families, 1581. *The Kings Psalms, and Queens Prayers*, 1590. in *Christian private prayers* by Edw. Deering 1590. in the *Manuel of Prayers*, set out by John Rogers, Anno 1591. in *Christian Prayers* set out by Henry Bull, Anno 1592. in *Tho. Sampsons Prayers* 1592. with sundry others. But I shall close up all with Bishop Jewels Prayer for the Queens Majesty, in his Epistle to her prefixed to his  
Apology

Apology of the Church of England, printed 1570. and after re-printed. 'God evermore enflame and direct  
'your Majesty with his holy Spirit, that the zeal of his  
'Houle may sincerely devour your Gracious heart, that  
'you may safely walk in the wayes of your Father David,  
'that you may utterly abandon all Groves and Hill-  
'Altars, That you may live an old Mother in Israel,  
'that you may see an end of all Distractions, and stablisht  
'Peace and Unity in the Church of God, Amen. And  
with the Prayer of Doctor Thomas Bilson, in the close of  
his Epistle to her Majesty before his Books of, *The true difference between Christian Subjection and Unchristian Rebellion*, (A very learned and seasonable Treatise, wherein he produceth \* some Testimonies of Fathers praying for \* Page 378.  
Heretical and persecuting Emperors.) *The King of Kings and Lord of Lords bless and preserve your Majesty; and as he hath begun a good and glorious work in you, and in the Realm by you, so continue the same by lightening you with his holy Spirit, and defending you with his mighty Arm, as he hath done from the day that he chose you to be the Leader and Guider of his People, that you may long keep them in truth and peace by the assistance of his Grace, to the prayse of his glory, increase of the Godly, and grief of his and your Subjects. Even so Lord Iesus.*

The Clergy of England assembled in Convocation, Anno 1603. the first year of King James his Reign, in their Constitutions and Canons Ecclesiastical then agreed upon by them, ratified and published by the Kings Authority under his Great Seal, did thus evidence to the world their loyalty to the King and his Royal posterity. Can. 1.

As our Duty to the Kings Most excellent Majesty requireth, we first decree and ordain, That the Archbishop of Canterbury, (from time to time) all Bishops of this Province, or Deans, Archdeacons, Vicars, and all other Ecclesiastical persons, shall faithfully keep and



and observe, and (as much as in them lyeth) shall cause to be observed and kept of others, all and singular Laws and Statutes made for the restoring to the Crown of this Kingdom, the antient Jurisdiction over the State Ecclesiastical, and abolishing of all forein power repugant to the same. Furthermore, all Ecclesiastical persons having cure of Souls, and all other Preachers, and Readers of Divinity Lectures, shall to the uttermost of their wit, knowledge and learning, purely and sincerely (without any colour or dissimulation) teach, manifest, open, and declare four times every year (at the least) in their Sermons and other Collations and Lectures, That all usurped and forein power, (forasmuch as the same hath no establishment nor ground by the Law of God) is for most just causes taken away and abolished: and that therefore no manner of obedience and subjection within his Majesties Realms and Dominions, is due unto any such forein power: but that the Kings power within his Realms of England, Scotland and Ireland, and other his Dominions and Countries, **IS THE HIGHEST POWER UNDER GOD**, to whom all men as well Inhabitants as born within the same, do by Gods Laws owe most loyalty and obedience, afore and above all other Powers and Potentates in the earth.

*Canon H. Impugners of the Kings Supremacy censured.*

Whosoever shall hereafter affirm, that the Kings Majesty hath not the same authority in causes Ecclesiastical, that the godly Kings had among the Jews, and Christian Emperours in the primitive Church, or impeach in any part his Regal Supremacy in the said causes restored to the Crown, and by the Laws of this Realm therein established, let him be excommunicated *ipso facto*, and not restored but only by the Archbishop after his repentance and publick revocation of those his wicked errors.

Canon XXXVI. Subscription required, of all such who  
are to be made Ministers.

No person shall hereafter be received into the Ministry, nor either by Institution or Collation admitted to any Ecclesiastical living, nor suffered to preach, to Chatechize, or so be a Lecturer, or Reader of Divinity in either Universities, or in any Cathedral or Collegiate Church, City, or Market-Town, Parish-Church, Chapel, or in any other place within this Realm, except he be licenced by the Archbishop, or by the Bishop of the Diocese, (where he is to be placed) under their Hands and Seal, or by one of the two Universities under their Seal likewise, and except he shall first subscribe to these three Articles following, in such manner and sort as we have here appointed.

1. That the Kings Majesty under GOD, is the only supreme Governour of this Realm, and of all other his Highnesse Dominions and Countries, aswell in all Spiritual or Ecclesiastical things or causes, as Temporal; and that no forein Prince, Person, Prelate, State, or Potentate, have or ought to have Jurisdiction, Power, Superiority, Preeminence, or Authority Ecclesiastical or Spiritual, within his Majesties said Realms, Dominions and Countreys, &c.

And Can. 55. They prescribed this form of prayer to be used by them in their prayers before all their Sermons, Lectures, and Homilies.

And herein I require you, most especially to pray for  
the Kings most excellent Majesty our Sovereign Lord  
CHARLES, King of England, Scotland, France and  
Ireland, Defendor of the Faith, and Supreme Governour in these his Realms, and all other his Dominions  
and Countries, over all persons, in all causes, aswell  
Ecclesiastical as Temporal. Ye shall also pray for the  
Kings most honourable Councel, and for all the Nobility and Magistrates of this Realm, that all and every  
of these in their several callings, may serve truly and  
L  
painfully

painfully to the glory of GOD, and the edifying and well governing of his people, remembering the account that they must make. *Allo ye shall pray for the whole Commons of this Realm, that they may live in true Faith and Fear of God, in humble obedience to the King, and brotherly charity one to another. Which all Ministers and Preachers duly observed; usually adding this clause thereunto; That God out of his infinite mercy, would grant so to blisse the Kings Majestie, and his Royal Issue with a perpetual Posterity, that there might never want a Man of that Royal race to sway the Scepter of those Realms, so long as the Sun and Moon should endure, and till all Scepters and Kingdoms should be resigned at the last day into the hands of Jesus Christ, the King of Kings.*

Anno 1603. The Lords Spiritual, Temporal and Commons of the Realm of England, assembled in Parliament, in the first year of King James, do thus expresse and declare their own and the whole Kingdoms unspeakable joys, acclamations and thanksgivings unto God, and their own and their posterities Signal Loyalty, affection, and Devotion to King James, his Heirs and Royal progeny for ever, in the Statute of 1 Jacobi ch. 1. intituled, *A most joyfull and just Recognition, of the immediate, lawfull, and undoubted Succession, descent and Right of the Crown.*

Great and manifold were the benefits (most dread and most gracious Sovereign) wherewith almighty God blessed this Kingdom and Nation, by the happy union and conjunction of the two Nobles houses of York and Lancaster, thereby preserving this noble Realm, formerly torn and almost wasted with long and miserable dissention and bloodie Civil War. But more inestimable and unspeakable blessings are thereby potored upon us, because there is derived and grown from and out of that union of those two Princely families, a more famous and greater union, (or rather a re-uniting) of two Mighty, Famous, and antient Kingdoms, (yet antiently but one) of England and Scotland, under one Imperial Crown, in your most Royal Person, who is lineally, rightfully, and lawfully dis-



descended of the body of the most excellent Lady Margaret, eldest daughter of the most renowned King Henry the 7th. and the high and noble Princesse Queen Elizabeth his wife, eldest daughter of King Edward the 4th. The said Lady Margaret being eldest sister of King Henry the 8th. father of the high and mightie Princesse of famous memorie, Elizabeth late Queen of England.

In consideration whereof, albeit we your Majesties loyal and faithfull Subjects of all Estates and Degrees, with all possible publike Joy and Acclamation, by open Proclamations within few houres after the deccesse of our late Sovereign Queen, acknowledging thereby, with one full voice of tongue and heart, that your Majesty was our only, lawfull and rightfull Leige Lord and Sovereign, and by our unspeakable and general rejoycing, and applaus at your Majesties most happy inauguration, and Coronation: by the affectionate desire of infinite numbers of us of all degrees, to see your Royall Person, and by all possible outward means, have indeavoured to make demonstration of our inward love, zeal, and devotion to your most excellent Majestie, our undoubted rightfull Leige Sovereign Lord and King: yet, as we cannot do it too often or enough, so can there be no means or way, so fit both to sacrifice our unfeined and heartie thanks to Almighty God, for blessing us with a Sovereign, adorned with the rarest gifts of mind and body, in such admirable peace and quietnesse, and upon the knees of our hearts to agnize our most constant faith, obedience, and loyalty to your Majestie, and your Royall Progenie, as in this high Court of Parliament, where all the whole body of the Realm, and every particular Member thereof, either in Person or Representation (upon their own free Elections) are by the Laws of this Realm, deemed to be personally present.

To the present acknowledgment whereof to your Majesty, we are the more deeply bounden and obliged, as well in regard of the extraordinarie care and pains, which with so great wisdom, knowledge, experience, and

dexteritie, your Majestie ( since the Imperial Crown of this Realm descended to you ) have taken for the continuance and establishment of the blessed peace both of the Church of *England* in the true and sincere Religion, and of the Common-wealth, by due and speedy administration of justice, as in respect of the gracious care and inward affection, which it pleased you on the first day of this Parliament so lively to expresse by your own words, so full of high wisdom, learning, and virtue, and so replete with Royal and thankfull acceptance of all our faithfull and constant endeavours, which is, and ever will be to our inestimable consolation and comfort.

We therefore your most humble and loyal Subjects, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, do from the bottom of our hearts, yield to the divine Majestie, all humble thanks and prayes, not only for the said unspeakable, and inestimable benefits, and blessings above mentioned, but also that he hath further enriched your Highnesse with a most Royal Progenie, of most rare, and excellent gifts and forwardnesse, and in his goodnesse is like to increase the happy number of them. And in most humble and lowly manner, do beseech your most Excellent Majestie, that ( as a memoriall to all posterities, amongst the Records of your high Court of Parliament for ever to endure, of our Loyalty, Obedience, and hartly and humble Affection ) it may be published and declared in this high Court of Parliament, and enacted by authority of the same, That we ( being bounden therunto, both by the Lawes of God and Man ) do recognize and acknowledge, ( and thereby expresse our unspeakable Joyes ) That immediately upon the dissolution and decease of Elizabeth late Queen of England, the Imperial Crown of the Realm of England, and of all the Kingdoms, Dominions, and Righes belonging to the same, did by inherent Birthright, and lawfull and undoubted Succession, descend and come to your most Excellent Majestie, as being Lineally, Justly and Lawfully, next  
and

Nota.

and sole Petr of the Blood Royal of this Realm, as is aforesaid. And that by the goodnesse of God Almighty, and lawfull Right of descent, under one Imperial Crown, your Majestie is of the Realms and Kingdoms of England, Scotland, France, and Ireland, the most Potent, and mighty King, and by Gods goodnesse, more able to protect, and govern us your loving Subjects, in all Peace and Plentie, than any of your noble Progenitors. And thereunto we most humbly, and faithfully do submit, and oblige our selves, our heirs and posterities for ever, until the last drop of our Bloods be spent, And do beseech your Majestie to accept the same, as the first fruits in this high Court of Parliament, of our Loyalty and faith to your Majestie and your Royal Progenie, and posterity for ever. Which if your Majestie shall be pleased (as an argument of your gracious acceptation) to adorn with your Majesties Royal Assent, (without which, it can neither be complete and perfect, nor remain to all posteritie according to our most humble desire, as a memorial of your Princely and tender affection towards us) we shall adde this also to the rest of your Majesties unspeakable and inestimable benefits.

Nota.

In which Act there are these particulars, very seasonable and observable, in respect of the present posture of our publike affairs.

1. That the happy union and conjunction of our divided Kingdoms, formerly torn and wasted, with long and miserable dissentions and bloody civil wars, between Competitors for the Crown, and the King and Subjects, is a great and unspeakable benefit and blessing to the Kingdom and Nation, bestowed on them by God himself.

2. That the re-uniting not only of the two, but three mighty, famous and antient Kingdoms of England, Scotland and Ireland, under one Imperial Crown, and Hereditary King, is a far more inestimable and unspeakable blessing to all 3. Kingdoms and Nations.

3. That there is no *Interregnum* in Law in the Realm and Crown of England, but that immediately upon the decease



a Cooks 7. Rep.  
Calvins Case  
f. 10, 11. 3 In-  
stit. p. 7.  
Brook Treason  
29. Graftons  
Cronicle p.  
1326, &c. Fox  
Acts and Mo-  
numents, vol.  
3. Holinshed,  
and Speed, 1.  
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Plea for the  
Lords, p. 494,  
10 499.

decease of the King thereof; the Imperial Crown of the Realm of England, and of all the Kingdoms, Dominions, and Rights belonging to the same, do by inherent birth-right, and lawfull and undoubted Succession, Lineally, Justly, and lawfully descend to the next heir of the blood Royal, before he be publicly crowned King. As this Act in direct Terms declares, and (a) all the Judges of England, unanimously adjudged in the case of *Watson*, and *Cleark*, 2. Popish Priests, (who held *King James* no lawfull King, before he was Crowned, and thereupon conspired to imprison him in the *Tower*, &c. for which they were both condemned and executed as Traytors) *Hill*. 1. *Jacobi*; as had been oft adjudged before in the first 7. years of *King H. 6.* and in the cases of *Queen Jane*, the Dukes of *Northumberland* and *Suffolk*, the Lord *Rockford*, Sir *John Gates*, Sir, *Thomas Palmer* and others, condemned, in levying War against her, and executed 1. *Maria*, for Treason against *Qu. Mary*, before she was Crowned, to deprive her of the Crown; which both the Peers and Judges of the Realm, and the Parliament of 1. *Maria*, ch. 16. adjudged Treason within 25 E. 3. against the mistaken Doctrine of Mr. *Thomas Scot*, and some temporizing Lawyers of late years.

4. That it is the duty and practice of all loyal and faithfull Subjects, of all estates and degrees, with all possible publike joyes, unspeakable general rejoycings, acclamations, applauses, affectionate desires, & by other means to proclaim, acknowledge and Crown their lawfull hereditary Kings, after the decease of their Ancestors, and to make all possible demonstrations of their cordial loyalty, love, zeal and affection to them both in and out of Parliament, being obliged thereunto both by the Laws of God and Man.

5. That this Act of Parliament, and the Oathes of Supremacy and Allegiance, do both in point of Law, Loyalty, Justice, Conscience, oblige the whole English Nation, their heirs and posterities for ever, to be true, faithfull, loyal and obedient to *King James*, his heirs and posteritie for ever, (and so to our present King) till the last drop

drop of their blood be spent, as to their undoubted, lawfull, and hereditary Kings and Sovereigns.

6. That a numerous hopefull royal Progeny, likely to continue and perpetuate the hereditarie succession of the Crown in the true Regall line, is an extraordinarie blessing and happinesse to the Kingdom, for which they are all bound both in and out of Parliament, to render all humble thanks and praises unto God.

To this I shall subjoyn the Statute of *3. Jacobi, ch. 1.* entituled,

*An Act for a publick Thanksgiving to Almighty God every year, on the fifth day of November.*

**F**Orasmuch as Almighty God hath in all ages shewed his power and mercy, in the miraculous and gracious deliverance of his Church, and in the protection of religious Kings and States: And that no Nation of the earth hath been blessed with greater benefits than this Kingdom now enjoyeth, having the true and free profession of the Gospel under our most gracious Sovereign Lord King *James*, the most great, learned and religious King that ever reigned therein, enriched with a most hopefull and plentifull Progeny, proceeding out of his Royal loyns, promising continuance of this happinesse and profession to all posterity: the which many malignant and devillish Papists, Jesuites and Seminary Priests much envying and fearing, Conspired most horribly, when the Kings most Excellent Majesty, the Queen, the Prince, and all the Lords Spiritual and Temporal, and Commons should have been assembled in the Upper House of Parliament upon the fifth day of *November* in the year of our Lord 1605. suddenlie to have blown up the said whole House with Gunpowder; An invention so inhuman, barbarous and cruel, as the like was never before heard of, and was (as some of the principal Conspirators thereof confesse) purposefully devised and concluded to be done in the said House, that

that where the sundry necessarie and Religious Laws for preservation of the Church and State were made, which they falsely and slanderously term cruel Laws: enacted against them and their Religion, both place and persons should be all destroyed and blown up at once, which would have turned to the utter ruine of this whole Kingdom, had it not pleased Almighty God, by inspiring the Kings most Excellent Majestie with a Divine spirit, to interpret some dark phrases of a Letter shewed to his Majestie, above and beyond all ordinarie construction, thereby miraculously discovering this hidden Treason not many hours before the appointed time for the execution thereof: Therefore the Kings most Excellent Majestie, the Lords Spiritual and Temporal, and all his Majesties Faithfull and loving Subjects, do most justly acknowledge this great and infinite Blessing to have proceeded merely from God his Great Mercy, and to his most holy Name do ascribe all the Honour, Glorie and Praise. And to the end this unfeigned Thankfulness may never be forgotten, but be had in perpetual Remembrance, that all Ages to come may yield praise to his Divine Majesty for the same, and have in memorie **THIS JOYFULL DAY OF DELIVERANCE.**

Be it therefore enacted by the Kings most Excellent Majestie, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by the Authoritie of the same, That all and singular Ministers in everie Cathedral and Parish-church, or other usual place of Common prayer within this Realm of England, and the Dominions of the same, shall alwaies upon the fifth day of November, say Morning Prayer, and give unto Almighty God thanks for this most happy Deliverance. And that all and everie person and persons inhabiting within this Realm of England, and the Dominions of the same, shall alwaies upon that day diligentlie and faithfullie resort to the Parish Church or Chapel accustomed, or to some usual Church or Chapel where the said Morning prayer, preaching, or other service of God shall



shall be used, and then and there to abide orderlie and soberlie during the time of the said prayers, preaching, or other service of God there to be used and ministered.

And because all and everie person may be put in mind of this Dutie, and be the better prepared to the said holy service, Be it enacted by Authoritie aforesaid, That every Minister shall give warning to his Parishioners publickly in the Church at morning prayer, the *Sunday* before everie such fifth day of *November*, for the due observation of the said day. And that after morning Prayer or preaching upon the said fifth day of *November*, they read publickly, distinctly, and plainlie this present Act.

Upon this occasion there was a special Book of Prayers and Thanksgivings, compiled by the Bishops and Clergy, prescribed by Authority to be annually read in all Churches and Chapels, on the 5th. of *November*, wherein (amongst others) there were four remarkable prayers and thanksgivings relating to the King, Queen, Prince, all the Royal posterity, Nobility, and Magistrates, which I shall here insert,

I.

**A**lmighty God, who hast in all Ages shewed thy power and mercy, in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings, and States, professing thy Holy and Eternal Truth, against the wicked conspiracies, and malicious practises of all the enemies thereof: We yield unto thee from the very ground of our hearts all possible praise and thanks for the wonderfull, and mighty Deliverance of our gracious Sovereign King *James*, the Queen, the Prince, and all the Royal branches, with the Nobility, Clergy, and Commons of this Realm assembled together in Parliament, by popish treachery appointed as sheep to the slaughter, and

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that

that in most barbarous and savage manner, no age yielding example of the like cruelty intended towards the Lords anointed, and his people. Can this thy goodness O Lord, be forgotten, worthy to be written in a pillar of Marble, that we may ever remember to praise thee for the same, as the fact is worthy a lasting monument, that all posteritie may learn to detest it? From this unnatural conspiracy, not our merit, but thy mercy, not our foresight, but thy providence hath delivered us, not our love to thee, but thy love to thy anointed servant, and thy poor Church, with whom thou hast promised to be present to the end of the world. And therefore not unto us, not unto us, Lord, but to thy Name be ascribed all honour and glorie in all Churches of the Saints, throughout all generations: for thou Lord hast discovered the snares of death, thou hast broken them, and we are delivered; be thou still our mighty Protector, and scatter our cruel Enemies, which delight in blood: insatuate their Counsel, and root out their *Babylonish* and *Antichristian* sect, which say of *Ierusalem*, down with it, even to the ground. And to that end strengthen the hands of our gracious King, the Nobles and Magistrates of the Land with Judgement and Justice, to cut off these Workers of Iniquity, (whose Religion is Rebellion, whose Faith is Faction, whose Practice is murdering of Souls and Bodies) and to root them out of the confines and limits of this Kingdom, that they may never prevail against us, and triumph in the ruine of thy Church: and give us grace by true and serious repentance, to avert these and the like Judgements from us. This Lord we earnestlie crave at thy mercifull hands, together with the countenance of thy powerfull protection over our dread Sovereign, the whole Church, and these Realms, and the speedie confusion of our implacable Enemies, and that for thy dear Sons sake, our onlie mediator and advocate.

*H. Almighty*

## H.

**A**lmighty God and heavenly Father, which of thy everlasting providence and tender mercy towards us, hast prevented the extreme malice and mischievous imagination of our enemies, revealing and confounding their horrible and devilish enterprise plotted against our Sovereign Lord the King, his Royal House, and the whole State of this Realm; for the subversion thereof, together with the truth of thy Gospel and pure Religion amongst us, and for the reducing of Popish Superstition and tyranny into this Church and land: we most humbly prayse and magnifie thy glorious name, for thine infinite gracious goodnesse in this our marvelous Deliverance; we confesse it was and is thy mercy, thy mercy alone, (most mercifull Father) that we are not consumed, that their snare is broken, and our Soul is escaped. For our sins cryed to Heaven against us; and our iniquities justly called for judgement upon us: but thy great mercy towards us hath exalted it self above judgement, not to deal with us after our sins, to give us over (as we deserved) to be a prey to our enemies, but taking our correction into thine own hands, to deliver us from their blood-thirsty malice, and preserve from death and destruction our King and State, with thy Gospel and true Religion amongst us: Good Lord give us true repentance, and unfeigned conversion unto thee, to prevent further judgements: increase us more and more in lively Faith and fruitfull love in all obedience, that thou mayest continue thy loving favour with the light of thy Gospel, to us and our Posterity for evermore. Make us now and alwaies truely thankfull in heart, word and deed, for all thy gracious mercies, and this our special deliverance. Protect and defend our Sovereign Lord the King, with the Queen and all the Royal Progeny, from all treasons and conspiracies, preserve them in thy faith, fear and love, under the shadow of thy wings against all evil and wickedness, prosper their reign with long happinesse on earth, and everlasting glory following in the Kingdom of Heaven. Bless the whole State



and Realm with grace and peace, that with one heart and mouth we may praise thee in thy Church, and alwaies sing joyfully, that thy mercifull kindness is ever more and more towards us, and the truth of the Lord endureth for ever, through Jesus Christ our only Saviour and Redeemer, Amen.

## I I I.

**E**Ternal God, and our most mighty Protector, we thy people of this Land, confesse our selves, above all the Nations of the earth, infinitely bound unto thy heavenly Majesty for thy many unspeakable benefits conferred and heaped upon us, especially for planting thy Gospel among us, and placing over us a most gracious King, a faithfull Professor and Defendoz of the same; both which exasperate the enemies of true Religion, and enrage their thoughts to the invention of most dreadfull designs: all which notwithstanding it hath pleased thee bitberto, either to prevent or overthrow: at this time principally thou hast most strangely discovered an horrible and cruel plot and device, for the massacring as well of thy dear Servant and our dread Sovereign, as of the chief States assembled in thy fear, for the continuance of thy truth and good of this Realm. We humbly present our selves at thy feet, admiring thy might and wisdom, and acknowledging thy grace and favour, in preserving them and the whole Realm by their safety: beseeching thee for thy Son Jesus Christ his sake to continue still thy care over us, and to shield our gracious King under the shadow of thy wings, that no mischievous attempt may come near, nor the Sons of wickednesse may hurt him, but that under him we may still enjoy this his peaceable Government, with the profession of the Gospel of thy Son Jesus Christ, to whom with thee and the holy Ghost, &c.

## I V.

**O** God, infinit in power and of endless mercy, we give thee all possible thanks, since it hath pleased thee so miraculously to discover, and defeat the mischievous plots of thine and our Enemies: thou hast delivered our dread Sovereign from the snares of the Fowler, and his Nobles from the fire of the fury of the wicked; he shall rejoyce in thy Salvation, and we his People shall triumph in this thy wonderfull Deliverance, thy Gospel shall prosper, and thine Adversaries shall be confounded. And multiply (good Lord) we beseech thee, thy great goodnesse towards our gracious King, and his Kingdoms, from this time forth, through Jesus Christ our Lord, Amen.

After this Deliverance from this horrid Powder-plot, there were these 2. forms of Prayers used in the Commons House by the *Speakers* during the Parliaments session, very seasonable for our times, wherein they expressed their Loyalty and Devotion to the King and his Royal Progeny.

See Devotions of the ancient Church, &c. printed 1660.

*A Prayer used by the Speaker of the Commons House of Parliament.*

## I.

**O** GOD, most great and glorious, which dwellest in the Heavens over all, yet humblest thy self to behold the things that are done upon the earth: we, the people and sheep of thy pasture, assembled by thy providence, to the performance of this high service, whereupon the honour of thy name, the beauty of thy Church amongst us, the glory of the King, and wealth of our State doth depend, knowing, that without thee, we can do nothing: do, at this time, with fear and reverence, in the beginning of our consultations,

ons, first look up unto thee (from whom wisdom and happie successe doth come) praying thee to look down upon us, who first look up unto thee (from whom wisdom and happie successe doth come) praying thee, to look down from Heaven upon us with the eye of thy mercy; to draw near unto us with the presence of thy grace: to prepare us all with counsel and understanding; and to be President, and Director of all our conferences: that those things may be propounded, conceived, allowed, and confirmed, which may best please thee, and most directly and soundly uphold the honour of thy Name, the sinceritie of thy worship; the safety of our King; and peace of thy people: even for thy Son our Lords sake.

And that we may not our selves, be any hinderance to the obtaining of these our desires, either by means of any sin formerly committed, or of any corruption yet remaining in us: we humbly pray thee, to forgive our sins, and blot out all our iniquities: and to stand reconciled unto us, in an everlasting covenant of peace, as if we had never sinned against thee.

And, because our hearts by nature are not fit for good cogitations; create a new heart, and renew a right spirit in us: remove far from us all vain-glorious humour of advancing our private profit, all envious humour of disgracing other mens gifts, all malicious humour of hurting anie mans person: and (finally) all froward humour of opposing our selves, against just, needfull, and godly things, by whomsoever propounded. Furnish us with knowledge, wisdom, and zeal, by sending down thy spirit into our hearts, that we may understand, discern, prefer, and set forward all things tending to the advancement of thy glorie, and such as may be thought worthie our assent and furtherance.

And, because all good things are not of equal goodness, nor all needfull things of equal necessitie: let our care and zeal be equallie proportioned to the degrees of things in goodnesse and necessitie different. And therefore, first,  
make



make us carefull of the glory of thy Name ( which is the high end of all thy counsels and works, and ought to be the last, and first respect of all our purposes and doings) And therein, let our especial care be, to provide for the continuance of thy word, and religious practice of thy worship by the Ministry and means that Christ hath planted in his Church: next, let the good of this whole Island move our care and zeal; which consisting in the safety and honour of the King, and the enacting and executing of good Laws; let us be wisely carefull, and faithfully zealous for the Person of our King, whom thou the King of Kings hast in mercy set over us.

And because no Law can be good, that is not agreeable to thy Law, which containeth the Fundamental equity of all Laws: in making Laws to govern thy people, let us alwaies have an eye unto thy Law, not digressing from the holy equity thereof: and what through thy mercy, we shall here profitably enact, we pray thee, through the whole Kingdom it may be truly executed, that our great labour may not be disgraced with little fruit.

And forasmuch as we all and every one of us have, in this place, with wonder and astonishment, and without any merit of ours, found a most evident assurance of thy mercy and goodnesse, in a miraculous deliverance from the greatest danger, by Popish treachery that ever was attempted or threatned, towards our King, our State and Us: give us (good Lord) hearts above the hearts of men, to offer unto thee in the same place, a daily sacrifice of thanksgiving in the highest measure; together with a fervent and incessant zeal, care, and diligence in all our proceedings, for the settling of the peace and happy estate of thy Church amongst us: the preservation of our King; his royal Progeny; our selves, and our Posterity: and for the preventing, suppressing, and final rooting out of the spring, issue, and fruit of all such hellish and popish hearts, intentions, and practices: to the everlasting praise and glory of thy blessed name.

Hear us, we pray thee (O Father of mercy) in these  
our.

our most humble and needfull petitions : forgive and answer us, according to thy fatherly and great goodness, for Jesus Christ his sake, to whom with thee and the Holy Ghost, three Persons, and one God, be all praise, glory, and power, now, and for ever, *Amen.*

*A Prayer for the Parliament, used also in the House*

I I.

**A**Lmighty God, which by thy holy Prophet David art most truly said, to stand in the Congregation of Princes, and givest judgement in the midst of the mighty men of the world, and through whom Princes do reign, Law-makers do discern just things, Lords bear rule, and all Judges of the earth execute judgement, and for that cometh of thee all Counsel and equity, all understanding and strength : grant unto us here gathered together in thy name, that wisdom which is alwaies assistant to thy seat, to give knowledge to our feeble and ignorant minds. Send down ( we beseech thee ) the same wisdom out of thy holy heavens, and from the throne of thy Majesty, that is may be now with us, and labour with us, whereby we surely knowing what is acceptable unto thee, may be led through it to the debating, weighing and final determining of those matters, by the which thy blessed Name may be glorified, thy Catholick Church of *England* confirmed and increased, the Kings assurance established, the common tranquillity of this Realm safely maintained, and last of all, all estates and people thereof, in true obedience and charity united and knit together. Grant this, O God, for thy only Sons sake Jesus Christ our Lord, *Amen.*

In the Lords House, the Collects and Prayers in the Common Prayer Book and Letany for the King, Queen, Prince, and Royal Posterity, with other prayers were daily used by the Bishops, and Peers during their Session.

To mention all the particular Prayers for the King,  
Queen,

Queen, and Royal posterity, comprised in Books of private Prayers and Devotion (as the *Practice of Piety*, and the like) and \* *Epistles Dedicatory*, prefixed to hundreds of Books, and *Sermons*, dedicated to King James, by Bishops, Ministers, and others of all sorts, and in usual Graces before and after meals, would be both infinite, and nauseous, being commonly known, and obvious to all, and therefore I shall wholly pretermitt them, the substance of them being comprised in those Prayers already mentioned.

\* See Dr. John Whites defence of the way. Bishop Bilson, Bishop Andrews, Arch-Bishop Abbot, Bishop Buckridge, Bishop Abbot, Bishop Davenant, Bishop Usher, Dr. Featly, &c. Anno 165.

I shall now proceed to the reign of our late King Charles; who as he had constant Supplications and Prayers made for him in all Cathedral and Parish Churches, Chapels, Colledges, most private families, and in our Parliaments themselves, by name, during all King James his reign, as Duke of York and Prince of Wales; so after his comming to the Crown March 27. 1645. till January 1648. he had the like publike and private Prayers, Intercessions, and Supplications, made for him throughout his 3. Realms, as King, and for his Queen and royal Posteritie, not only by our preaching Ministers, in their prayers before their Sermons, and by most others in their morning and evening family and closet prayers, & Graces before or after meales, as our own experience attests, but likewise these special set Prayers, Petitions and Collects in our Letany, and common Prayer Book, which I shall here transcribe, because almost quite forgotten, by above 12. whole years discontinuance in most Churches & Families too. In the publike Letany, ordered to be read thrice every week, or oftener upon occasion, there are these several Prayers, and Petitions to God,

That it would please thee to keep and strengthen in the true worshipping of thee, in righteousness and holinesse of life, thy servant Charles, our most gracious King and Governor. That it may please thee to rule his heart in thy faith, fear and love; and that he may evermore have affiance in thee, and ever seek thy honour and glory. That it may please thee, to be his defender and keeper, giving him the victory over all his Enemies.



enemies. That it may please thee to blesse and preserve our gracious Queen Mary, Prince Charles, and the rest of the Royal Issue. After every of which several Prayers, and Supplications, all the People severally answered; *We beseech thee to hear us good Lord.* After which followed these two Prayers, for the Kings Majestie, the Queen, Prince and Royal Issue, and read twice every day in most places.

O God our heavenly Father, high and mighty, King of Kings, and Lord of Lords, the only Ruler of Princes, which dost from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most Gracious Sovereign Lord King Charles; and so replenish him with the grace of thy holy Spirit, that he may alwaies incline to thy will, and walk in thy way; endue him plentifully with heavenly gifts, Grant him in health and wealth\* long to live, Strengthen him that he may vanquish and overcome all his Enemies; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord, Amen.

\* Those who  
Prayed thus  
cordially  
could not  
shorten his life  
by a violent  
death.

Almighty God, the Father of thine elect and of their seed (which Bishop Laud changed into, the fountain of all goodnesse) we humbly beseech thee to blesse our gracious Queen Mary, Prince Charles, and the rest of the royal issue: Endue them with thy holy Spirit, enrich them with thy Heavenly grace, prosper them with all happinesse, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord, Amen.

In the Prayer for the whole Estate of Christs Church, there is this Clause, relating to Kings in general, and King Charles in particular. *We beseech thee also to save and defend all Christian Kings, Princes, and Governours, and Spectally thy servant Charles our King, that under him we may be godly, and quietly Governed.*

When these Prayers and Collects with the Book of Common-Prayer, were suspended, by the Directory of the publike worship of God, in most places throughout the 3, Kingdoms of England, Scotland, and Ireland, Printed by order of both Houses, 13 Martii 1644. yet the substance of them

them was still continued by the very Directory it self, during the heat of the late Wars, between the King and Parliament: witnesse p. 10, 11. of *publike Prayer before the Sermon*, wherein all Ministers are directed, *To pray for all in Authority, especially for the Kings Majesty, that God would make him rich in blessings, both in Person and Government, establish his Throne in Religion and righteousness, save him from all evil Counsel, and make him a blessed and glorious Instrument for the Conservation and Propagation of the Gospel, for the Encouragement and Protection of those that do well, and the terror of all that do evil, and the great god of the whole Church, and of all his Kingdoms, for the Conversion of the Queen, the Religious education of the Prince, and the rest of the Royal seed, for the comfort of the afflicted Queen of Bohemia, sister to our Sovereign, and for the Restoration and Establishment of the Illustrious Prince Charles, Elector Palatine, (much more then now of our Illustrious long-exiled King C H A R L E S ) to all his Dominions and Dignities.*

To pretermitt all Prayers made for King Charles, in Epistles prefixed to hundreds of Books, of all sorts, dedicated to him whiles Prince of Wales, and King of England, Scotland, and Ireland; I shall Conclude only with 3. short Prayers of this Nature, in 3. of our learnedest late deceased *Antiquaries* Dedicatory Epistles to his Majesty, being of 3. several professions.

The first is Mr. *John Seldens*, in the cloze of his Dedicatory Epistle to His *Mare clausum*, Londini 1635. *Inexuperabilem Tibi felicitatem, sanctissima illa Majestas, que Tuae archetypa est, praestet conservetque.*

The 2. is Sir *Henry Spelmans* in the end of his Dedicatory Epistle before the first Tome of his *Councils*, Londini 1639. *Dei Vicario, Ecclesiae Nutricio, Fidei Defensori Capolo, Dei gratia Magne Britanniae, Franciae, & Hiberniae Regi, &c. Magno, Pio, Augustissimo, Deus optimus maximus, Regiam vestram Majestatem, sobolemque Serenissimum, Ecclesiae et Britanniae Imperpetuum sospitet beatissime.*

\*Tertullian  
Apologet.

Feb. 1. 1648.

a See the Vin-  
dication of  
the secured  
and secluded  
Members, and  
the History of  
Independency  
part 1.

b See the 2d.  
part of the  
History of In-  
dependency  
where it is  
likewise prin-  
ted.

The 3<sup>d</sup> is, most learned, renowned and pious Archbi-  
shop *Usher*, who thus winds up his Epistle to King *Charles*,  
perfix'd to his *Britannicarum Ecclesiarum Antiquitates*,  
Dublini, 1639. *Deus optimus maximus, Regum suorum*  
*custos et vindex, vitam tibi det proliam, imperium se-*  
*curam, domum tutam, exercitus fortes, Senatum fidelem,*  
*populum probum; \*Veteris Ecclesie pro Imperatoribus si in*  
*vota hæc solemnita, pro tua et tuorum salute Reintegrat*  
*et toto animi affectu numini divino nuncupat, Serenissime*  
*Tue Majestatis servum humilimus, Jacobus Armachanus.*

The very next day after the most illegal Trial, Condem-  
nation and bloody Execution of our late Sovereign Lord  
King *Charles* by that Prodigy of Lawyers *John Bradshaw*,  
and his Assessors, in the new created High Court of In-  
justice, against the (a) Votes and Protests of the Secluded  
Lords, and Secured Commons, one of the then secured  
Members (out of his Loyalty to his Majesty, and his royal  
Heir and Successor whose rights he strenuously asserted  
in his Speech in the House, for which he was seized and  
imprisoned by the Army Dec. 6. 1648.) at his own charge  
Printed, 350. of the ensuing (b) Proclamations, which he  
caused to be sent to most Sheriffs and Mayors throughout  
England and Wales, and some of them to be pasted up at  
Westminster, and elsewhere in and about London, notwith-  
standing the Anti-Parliamentary, and Antimonarchical  
Junctoes strict Proclamation to the contrary, under pain  
of High Treasons and the most Capital Punishments; which  
deterred others both from crowning and proclaiming  
their Hereditary Sovereign, according to their former  
Oathes, Covenants, and printed Remonstrances.





A  
PROCLAMATION  
PROCLAIMING  
**CHARLES**  
Prince of VVales, King of Great  
Britain, France and Ireland.

**W**e the Noblemen,  
Judges, Knights,  
Lawyers, Gentle-  
men, Free-holders,  
Marchants,

**M**archants , **C**itizens , **P**eomen ,  
**S**eamen, and other freemen of Eng-  
 land, doe , according to our Allegi-  
 ance and Covenant, by these presents  
 heartily, joyfully and unanimously  
 acknowledge and proclaim the Ill-  
 lustrious *Charles* Prince of Wales, next  
 heir of the Blood Royal to his Fa-  
 ther King *Charles* ( whose late wicked  
 and trayterous Murther we doe  
 from our souls abominate, and all  
 parties and consenters thereunto )  
 to be by hereditary Birthright, and  
 lawfull succesſion, rightfull and un-  
 doubted King of *Great Britain , France*  
 and *Ireland*, and the Dominions there-  
 unto belonging. And that we will  
 faithfully, constantly and sincerely,  
 in our ſeveral places and callings,  
 defend and maintain his Royal Per-  
 ſon, Crown and Dignity with our  
 Eſtates, Lives, and laſt drop of our  
 Bloods, againſt all opposers there-  
 of; whom we do hereby declare to be  
 Traytors and Enemies to his Ma-  
 jeſtie

jestie and his Kingdoms. In testimony whereof, we have caused these to be published and proclaimed throughout all Counties and Corporations of this Realm, the first day of February, in the first year of his Majesties Raig.

God save KING CHARLES the Second.

This short ejaculatorie Prayer and Aeclamation **GOD SAVE THE KING**, subjoynd to this Proclamation, was not only used at the Coronations, tryumphs, and publick Receptions in Cities, Colleges, Villages, Corporations, of all our own, & forein Kings, as I have elsewhere touch'd; but constantlie annexed at the end all our Statutes at large, printed after everie Session of Parliament from 19 H. 7. till 1 Caroli, and at the close of all our Kings, & Queens publick (d) Proclamations, yea echoed out by our Sheriffs, Herald, Cryers, Officers, who proclaimed them, and by the generalitie of the people present at such Proclamations; And it was likewise constantlie used by all Cryers of all publick Courts of Justice, Assises, Sessions of the peace, Eyres, and Gaol Deliveries upon sundrie occasions, yea by everie Malefactor, acquitted or admitted to his Clergie, who usually cry'd, **GOD SAVE THE KING**; neither could our Kings enter into anie Citie, Town, Village, College, School, or House within their Dominions, but their Ears were filled with the joyfull sound of this Prayer and Loyal Aeclamation. Which custom I trust will grow into common practice again, after its over-long Dis-continuance, through the treacherie, and disloyalty of those who above all others had most ob-

liged

d See the Proclamations printed during the Reiga of King Henry 7. 8. Edw. 6. Queen Mary and Elizabeth, King James & King Charles, The antienter Proclamations are entred in the Dorse of the Clause Rolls in the Tower.



liged themselves to continue it, by their respective old oft-reiterated Oaths of Fealty, Homage, Supremacy, Allegiance, Iustices, Maiors, Recorders, Serjeants at Law, Freeman; & their new Protestations, Solemn National League and Covenant, Commissions, Trufts, Offices, Callings; obliging them both in point of Conscience and Dutie to bear Faith and true Allegiance to the Kings Majesty, his Heirs and lawfull Successors, and to maintain and defend his and their Persons, Crowns, and all Jurisdctions Rights, Privileges, and Royal Prerogatives, united, annexed and belonging to the Imperial Crown of their Realms, against all Powers, Persons, Invasions, Plots and Conspiracies whatsoever, without any Apostacy, defection or detestable Neutrality. Which I hope they will now at last remember so far as to expiate all former violations of them, by their future sincere, cordial, constant, inviolable Observations, by their daillie publick and private fervent Prayers, Supplications, Intercessions, Thanksgivings, to God for his Majesties restitution, long life, and prosperous Reign; and by echoing out this usual Acclamation upon all occasions, according to its pristine frequent use throughout our Realms and Dominions.

I have thus at large by Histories, Records and Prefidents of all times & sorts, (to which sundrie more might be accumulated) irrefragably evidenced the constant uninterrupted practial loyaltie of our Christian Predecessors, in making publick and private Supplications, Prayers, Intercessions and Thanksgivings for our Christian Kings in this Island, whether of the British, Saxon, English, Danish, Norman, or Scottish Race, and for their Queens, their Royal Posterity, and Kingdoms, in their publick and private Devotions, and in their Epistles, Addresses, and Dedications to them; to the intent they may now at last excite, encourage, provoke, and enflame our degenerated disloyal, undutifull, Men-fearing, Time-serving Generation conscienciously to revive, and constantlie to practise this long neglected Christian Dutie, as being the principal means prescribed by God himself, and pursued by his Saints in all Ages, to produce that publick peace, unitie, prosperitie

ritie and settlement which we have all so long expected and longed for, but could never yet obtain by anie carnal policies, fastings, humiliations, prayers, since we gave over this enjoyned Duty, and can never probably hope for, much lesse actually enjoy, till we return to the cordial un-interrupted performance thereof, and to our pristine Allegiance, Loyaltie, Obedience and Subjection to our undoubted hereditary Sovereign Lord and King, according to our multiplyed *Oaths, Protestations, Covenant*, the Laws both of God and the Land, the only rules of our Consciences and Practises, both as Christians and *Subjects*. And if all these with the precedent and subsequent *Presidents, Scriptures, Examples, Authorities*, our own present *Pressures, Dissentions, Confusions*, decay of Trade, hopes of settlement, peace and prosperity, will not perswade our whole 3. Kingdoms to this their bounden Duty, that black Character which the Apostle gives to the obstinate hard-hearted *Jews*, upon whom *wrath was come to the uttermost*, will be ours too, 1 Thes. 2. 15. *who both killed the Lord Jesus Christ (their KING) and their own Prophets, and have persecuted us, and they please not God, and are contrary to all men.*

— \* *Pudet hæc opprobria Nobis, Ovid.*  
Et dici potuisse, & non potuisse refelli.



## CHAP. VII.

**I** Have heretofore (in the 4th. Chapter) presented you with sundry *Presidents* of the *Primitive Christians* signal Loyaltie and Pietie to their very persecuting *Heathen Emperors*, in making fervent publick and private *Prayers, Supplications and Intercessions* unto God for their long life, health and prosperitie. To which I shall adde two *Presidents* more,

O

The

Anno 180.

a Eutychii Annales, p. 360.

The first out of the *Annals* of Eutychius Patriarch of Alexandria (translated out of Arabick into Latin by learned Mr. Poſſock) printed Oxonia 1656. who relates this of the Christians under (a) Marcus Antonius Severus, (a great Persecutor of them) *Magne hic calamitatis & tristitiæ diuturnæ Christianis author fuit, multis sub illo Martyrium passis. Ejus tempore magna fuit fames, siccitasque & pestis, dum per biennium non plueret, adeo ut parum abesset, quin Rex & populus Imperio ipsius subditus fame & peste perirent; Qui ergo Christianos rogarunt, ut Precibus a Domino suo plubiæ impetrarent: \* illis igitur Preces ad Dominum nostrum fundentibus magnam plubiæ copiam demisit, quo pacto sublata est et fames, et pestis, both from this persecuting Emperor and his Subjects.*

\* See Part I. P. 50, 51.

Anno 304.

b Eutychii Annal. p. 411, 412, 427. Eusebius Eccl. Hist. l. 8. c. 27, 28. Niceph. Eccl. Hist. l. 7. c. 20, 22, 23.

The second is the memorable storie of the Emperor Maximinianus, who was smitten by God with several Diseases for persecuting the Christians, so that his flesh did rot away, and worms crept out of his Bowels, and he lay prostrate on the earth, stinking in such sort that no man could come nigh unto him; All his Companions admiring, and his very Enemies pitying him for what had thus befallen him. Whereupon Ipse verò ad se reversus; Hoc forsau quod patior (inquit) inde mihi accidit, quod Christianos interfecerim. Literas ergo ad omnes provincias suas dedit, ut Christianos quicunque in carceribus essent, dimitterent, eosque honore afficerent, nec ullum iis damnum inferrent; Rogarent autem ut inter precandū pro Imperatore vota funderent; orantibus ergo pro Imperatore Christianis ac preces fundentibus, Deus ipsi sanitatem restituit, adeo ut virtus et sanitate melius quam antea gauderet, as Eutichyus: or, (c) Addit præterea mandatum, ut statas solitasque pro Imperatore preces ad Deum funderemus: Christianos Christiana sua templa exadificare, rem maturare, consueta Officia in illis facere, Preces pro Imperii statu fundere, he publishing 2. Edicts in the Christians behalf. (d) Unde Christiani hac indulgentia concessa devincti, Debent Deo suo obnoxie supplicare pro nostra, pro Reipublicæ, pro sua ipsorum salute, ut quovis modo cum publicis rerum status integer & incolumis retineatur,

c Nicephorus Eccl. Hist. l. 7. c. 22, 23.

d Eusebius Eccl. Hist. l. 8. c. 28, 29. l. 9. c. 1, 6, 7, 8, 9.



tur, tum ipsi in suis familiis absque cura & sollicitudine vitam traducere queant, as Eusebius & Nicephorus, record the story. Lo here this persecuting bloodie Pagan Emperor restored to his perfect health, by the Prayers of the Christians whom he slew, imprisoned, persecuted in his health; yet behold his desperate ingratitude both to God and them. *Ille verò ubi sanitati restitutus convaluisset, ad maiorem impietatis gradum quam antea prolapsus, in omnes ditiones suas scribens, Christianos occidi iussit, & ne professionis ejus quispiam in Imperio ejus relinqueretur, neve urbem aut oppidum incolere sinerentur, sed penitus extirparentur. Interfecti sunt ergo à Christianis, quæ viri, quæ feminae, quæ pueri, plures quam numerari possint, adeo ut præ occisorum multitudine Plaustris delati in mari, & in deserto projicerentur.* But God soon after smote him with an ulcer in his Bowels, which tortured him extremely, corroded and eat out his Bowels, caused his verie eyes to fall out of his head upon the ground, burnt up his Flesh which was severed from his bones, so as he perished by a most miserable death, confessing that God had deservedlie punished him in this sort, for his madnesse and rashness against Christ and his Members.

Constantine the Great e ( born and declared Emperor first of all in this our Island of Britain, the first professed Christian of all the Roman or other Emperors in the World ) about the year of our Lord 310. having conquered this Tyrant *Maximinianus* in the field, he and the Christians sang praises unto God for his great victorie, in the words of *Moses* and the *Israelites* after *Pharaoh* his overthrow, *Exodus* 15. 1, to 22. After which entring into *Rome* in tryumph with great pomp, he was there received by all the people, both men, women and children, Senators and other Noble persons running out by Troops to meet him with joyfull countenances, willing minds, happy acclamations, and unsatiable joy, as their Deliverer, the Conservatour of their Countrie, and most benign Patron. But he as one having the fear of God naturally residing in his mind, not puffed up with these triumphant acclamations and popular applauses, nor yet with

Anno 310.

e See Archbishop Vſher, De Brit. Eccl. Primordiis, c. 8. Euseb. Eccl. Hist. l. 9. c. 8. Niceph. Eccl. Hist. l. 7. c. 36, 39.

the Proclamation of his prayſes, yet very conſcious of the  
ayd given him from God, commanded immediatelic,  
that the Banner of our Saviours paſſion ſhould be ſet in  
the hand of his ſtatue. Which being ſet up in the moſt  
famous place in *Rome*, holding the ſign of the Croſſe in  
his right hand, he commanded this following Inſcription  
to be engraven thereon in *Roman Letters*; *In this whol-  
ſom ſign, the true cogniſance of Fortitude, I have delivered  
the City from under the Tyrants yoke, and ſet the  
Senate and People of Rome at liberty, and reſtor-  
ed them unto their priſtine Greatneſſe and Splen-  
dor.*

f Eusebius  
Ecel Hiſt. l. 9.  
c. 9. Niceph.  
l. 7. c. 39.

After (f) *Maximinianus* the Tyrants death, an utter Enemy  
to all Pietie and Godlineſſe, through the Grace of Almighty  
God Churches were re-edified, and erected from the  
Foundations, the Goſpel of Jeſus Chriſt freely preached,  
profefſed and propagated; *Maximinianus* by publick E-  
dicts, proclaimed the chiefeſt and moſt deadly Enemy,  
the moſt impious, wicked, pernicious and malicious Ty-  
rant, and moſt execrable hater of God. All Tables  
and Inſcriptions ſet up in every City to his and his Chil-  
drens honour, were either thrown down from aloft to  
the ground, or obliterated, or blotted out with a deform-  
ed & black colour: In like manner all Statues erected  
to his honour being tumbled down, were broken in pieces,  
and expoſed to the laughter and deriſion of ſuch who  
would abuſe them. All his perſecuting Inſtruments, Fa-  
vorers and Partifans, were in like manner diſgraced, diſ-  
officed, and ſome of them ſlain. The Chriſtian Biſhops,  
Minifters, and Profeſſors of the Goſpel, made and ſang  
ſpecial Songs of Prayſe and Thankſgiving unto God  
Almighty, the King and Governour of all things, and to  
Jeſus Chriſt his Son, the Redeemer of their Souls, and  
Author of their internal and external peace, enjoyed  
under their Chriſtian Emperor; whoſe Prayſes they ex-  
tolled, as you may read at large in *Eusebius*, *Ecleſ. Hiſt.* l.  
10. c. 1, 3, 4, 6, 9. And *De Vita Constantini*, l. 2, 3, & 4. After  
which *Constantine* (i) preſcribed to all his Soldiers and Sub-  
jects

i Eusebius de  
Vita Constanti-  
ni. l. 9. c. 18, 19,  
20.

jects

jects as well Pagans as Christians, a set form of Prayer to God for himself and his Sons, to be said ev ry day, or Lords Day at least; recited in the (7 k) former Chapter. This first Christian Emperor, in the first General \* Council of Nice, Anno 325. when he dismissed the many Bishops there assembled by him from all parts (whereof 3. came from our Isle of (l) Britain) with a grave exhortation, to preserve mutual concord; added this request to them in the close thereof, *Ut pro ipso ad Deum preces obire funderent, That they would earnestly powre forth Prayers for him unto God.* (m) Eusebius further records of him, *That whereas he esteemed that the Prayers of Pious men, were of great moment to him, and to the safety and preservation of the whole Common-wealth, towards which seeing he reputed them necessary, he did not only upon all occasions throw himself down as a Supplicant unto God, Verum etiam ut pro se ab Ecclesie Præstibus supplicaretur, mandavit, but likewise commanded that Supplications should be made for him by the Rectors of the Church; which they accordingly performed.*

k Here p. 4.  
\* Euseb. de vi-  
ra Constant. l.  
3. c. 20.  
Anno 325.  
l Bishop Vsher  
de eccles. Brit.  
Primordiis, p.  
195.  
m De vira Con-  
stant. l. 4. c. 14.

In the 30th. year of his reign, (n) when a certain Priest prayed him to his face, as worthy to enjoy the chief Power of all things in this life, & to reign together with the Son of God in the life to come; He signifying his dislike therof, exhorted him, not to use such flattering words concerning him for time to come; but rather to contend for him with Prayers from God, that he might seem worthy to be the servant of God both in this life, and that which is to come. The same year this Emperor having assembled a very great Synod of Bishops and Priests to Ierusalem to the Dedication of the Temple he had there built; some of them adorned that solemnity with Prayers and Disputations, others with elegant Orations, Sermons and Interpretations of obscure places of Scripture: others who could do none of these, *Supplices Deo preces, &c. Offered up humble Prayers and Supplications unto God for common peace, for the Church of God, and for the Emperoz himself, the Author of these most excellent things, and for his Chldren who were dear to God.*

Anno 336.  
n Euseb De  
vira Constant.  
l 4 c. 48.  
\* Euseb. l-  
bid. l. 4. c. 45.



n Euseb. de  
vita Constant.  
l. 4. c. 56.

In his (u) Expedition against the *Persians*, communicating his design unto the Bishops, and desiring some of them to be alwaies present with him who were most fit to discharge the Duties of Piety, they readily promised to follow and not to depart one step from him, but to go on warfare with him, *Et apud Deum supplicibus votis se pugnatorios*, and that they would fight with God for him against his Enemies with Supplications and Prayers : whereupon being greatly delighted with this expression of their Wills and Endeavours, he caused a magnificent Tabernacle to be made in form of a Church, *in quo Deo victoriarum dator ipse cum Episcopis supplicaret*. Wherein he with his Bishops might make Supplications to God the giver of Victories.

Anno 337.  
o Euseb. de  
vita Constant.  
l. 4. c. 63, 64,  
66, 67, 68, 69.

When he lay upon his Death-bed, his Centurions, and Captains of the Army coming to his Chamber, deploring his Condition, *Longioreque et vitam optarent*, and wishing him a longer life : he answered them, *He had now obtained true life*, (after his Baptism) and that he only understood of what felicity he was made partaker ; and therefore he would hasten and not procrastinate his migration unto God. Upon the tydings of his death, all his Gards renting their Cloaths, casting their Bodies upon the Ground, and knocking their Heads against it, sending forth mournfull Voyces with great sorrow and clamours, calling him their Lord, Prince, Emperor and in the interim bewailing him not as a Lord and Tyrant, but as pious and natural Children do their Father. The Centurions and other Officers and Souldiers predicated him their Saviour, Keeper, Benefactor ; the whole Army with all reverence desired him as Flocks of Sheep their Shepheard ; all the People throughout every City running up and down manifested the secret wound and grief of their minds by outcries and clamours, and the rest walked with dejected Countenances as if they were astonished ; every one reputing that this calamity had principally hapned to himself, and miserably afflicting themselves, as bereaved of the common safety of human life. All the Dukes, Earls, and  
Assembly

Assembly of Princes, who were formerly accustomed to reverence and bow down unto him, observing their pristine use and custom, going in at set times saluted the Emperor lying in his Herse, as if he were alive even after his death, bowing themselves to the ground; the Senate, with all the rest of the Magistrates and People doing the like reverence to him. Upon which Eusebius hath this memorable Observation, *Solus vero iste beatus Imperator etiam mortuus regnavit, cum ei soli post hominum memoriam, vel ipso Deo authore, omnes qui solebant, honores tanquam superstiti tribuerentur. Nam cum is solus ex omnibus Imperatoribus, Regem omnium Deum & Christum ejus omnibus vitæ actionibus, pie sancteque coluerit, jure sanè etiam hunc honorem solus adeptus est, ut Dei voluntate, quod in eo morte sepultum erat, tamen apud homines regnaret, ut ista scilicet ratione nobis Deus significaret, animarum Regnum, his qui non prorsus obdurerunt, nunquam consenescere, nunquam emori.* His two Sons being absent when he died, there were some select Captains out of the whole Army, eminent for their Fidelitie, sent to acquaint them with his death, the News whereof being spread throughout all the Legions, they all with one mind and consent presently resolved, as if great Constantine himself were alive, *Præminem præter ejus Filios Romani Imperii Principem agiturus*; and soon after all resolved, that they should not only be called Cæsars, but likewise Augusti, which being a Title of the greatest Dignity of all sorts, is the proper note of the greatest Empire. The Senate, People, and whole City of Rome exceedingly lamented this Emperors death, did the same reverence to his Pictures, as to himself whiles living; and painting the Effigies of Heaven in its proper colours, pictured him above the Cœlestial Orbs, resting in the Heavenly Assembly. At his Funeral the Souldiers, Priests and People standing round about his Herse expressed their Affections and Devotions towards him in every kind they could: *à quibus Divinus per Præces cultus exhibitus est.* Whose Prayses when they gloriously predicated; *Jam populus frequens*

\* See Bishop  
Ushers An-  
swer to the  
Jesuites Chal-  
lenge: Section  
praying for  
the Dead.

una cum Sacerdotibus non sine lachrymis, et sane magno cum gemitu, preces pro anima Imperatoris fundebant (to wit, \*that it might speedily be united to his body again at last by a most joyfull resurrection, not delivered out of purgatorie) in quo & illi gratum atque optatum pro Principe officium prestabant: & Deus ipse singularem benevolentiam erga famulum suum ostendit, Quod post mortem charis etus ac Germanis Filiis, Patris sui Successoribus, Imperium donasset. This was the signal loyalty, piety and devotion of the Christian Bishops, Priests, Nobles, Senators, Souldiers and People of all sorts, in that Age, to this first Christian Emperor Constantine, both living and after his decease, and to his royal Posterity after him, worthy our imitation.

Anno 330.

Constantine the 2d. Son of Constantine the Great, degenerating from his Fathers Faith and Pietie, favoured the Arrian Heresy, and very much persecuted the Orthodox Bishops, who maintained the Duty of our Saviour Jesus Christ; yet they and the Orthodox Christians ceased not to make constant fervent publick and private Prayers unto God for his long life, health and prosperous reign. Among others Athanasius Bishop Alexandria, (the chiefeft Champion against the Arrians) though exceedingly persecuted, injured, deprived and banished by him, merely for his zeal in defending the Orthodoxy Faith, and the Godly Christians under his charge, were very loyal and conscientious in discharge of this Duty, as is evident by these notable passages in his *Apologia ad Constantinum Imperatorem*, against the Arrians calumnies, who falsely accused him, for holding intelligence with Magnentius (the Murtherer of his Brother Constans) who wipes off that Calumny by this Argument, That he made Prayers for this Prince in the open Assembly of the People, and likewise for the Emperors safety, (q) Pro salute tua vota facio. Quapropter dum te contemplatus fuissim in illo (Constante Imperatore) illumque in te, qui fieri potuisset ut illi malidicere sustinerem, aut hosti illius literas mittere, ac non potius pro tua salute voces precesque fanders, quod et feci. Hujus rei testis est,

q Operum  
Græcolatin.  
Parisus, 1627.  
Tom. 1 p 679,  
680, 682, 683.



est precipuus Dominus, qui exaudivit te, & largitus tibi est integrum à majoribus tuis relictum Imperium: Testesque sunt qui tam affuerunt Philicesumus qui fuit Dux Egypti, Ruffinus, item & Stephanus, (and four more there named) agentes in rebus. Nihil enim aliud dixi, quam precemur pro salute religiosissimi Imperatoris Constantii; & statim, univversus Populus una voce acclamabit, *Christe auxilia Constantio*, et magna cum perseverantia has preces continuabit. After which excusing the Peoples meeting in the great Church of *Theona* built by the Emperor, before it was consecrated by his Order, because the multitude of the people was so great, that the other Churches could not hold them; he addes, *Festum erat Pascha*, & tanta vis populorum aderat, quantum Christianorum in urbe esse Christicola Principes optarunt. Cum igitur & Ecclesie pauca parvaque essent, magnoque tumultu posceretur ut in magna Ecclesia conventus celebrarentur, atque ibidem Preces pro tua salute fierent, quod et factum est, egone adhortationibus, &c. Nec tamen celebrata sunt à nobis *Encania*, sed tantummodo precationum Synaxis habita est. Tu autem religiosissime Imperator, ubinam malles populum manus extendere, et pro te orare, ibine, ubi Ethnici oberrabant? an in loco tuum nomen titulumque referrente? quem cum in presenti Dominicum universi appellarent, &c. Ecce Domine Jesu Christe Rex Regum, veri Fili Dei unigeniti, verbum & sapientia Patris reus agor. Quia tuam misericordiam Populus suis orationibus convenit, & per te, Patrem Deum omnium imprecavit, idque pro salute Famuli tui pientissimi Constantii. Sed tamen gratie sunt tue lenitati, quod de precibus Populi & de tuis ritibus in crimen vocari. Tu tamen interim Deo dilectissime Auguste vivas per multos Annorum recursus, & solemnia dedicationis perficias. Preces enim omnium pro tua salute factæ nihil impediunt *Encaniorum festum*, &c.

If then this Godly Orthodox Bishop, and all other Orthodox Bishops and Christians thus constantly prayed to God for this cruel persecuting *Arrian* Emperor, that Christ would be propitious to him, that he might continually live in

safety, and reign in peace, and live many years; and stiled him, most religious and gracious Emperor, and Prince; I shall thence infer, with our learned Doctor Thomas Bilson against the Jesuites, in The true Difference between Christian Subjection, and Unchristian Rebellion part 1. p. 378, '379. Hear you deaf of ears, and dull of hearts: The Church of Christ prayed for Heretical Princes in the midst of their Impiety and Tyranny: And when it was objected to Athanasius, that he and others wrote Letters to one that rebelled and took Arms against the Prince, he made Answer, Vincat queso apud te veritas, &c. I beseech you let truth take place with you. and leave not this suspicion upon the Catholick Church, as though any such things were written or thought of by Christians, and especially by Bishops. How far then were these men from your humours, which professe to depose (yea murder) Princes, and not only license Subjects to rebel, but intice them to kill their Sovereigns, as you did lately Parry, with pardon, praise, and recompence both here and in Heaven?

Anno 356.  
\* Hilarius ad  
Constanti-  
um, l. 2. See  
Bilsons True  
Difference, p.  
278.

Anno 359.  
\* Socrates

Scholasticus  
Eccles Hist. l.  
p. e 37. Cassi-  
dorus, Tri-  
part. Hist. l. 5.  
c. 22. Sozo-  
men, Eccl.

Hist. l. 2. c. 19.  
Nicephorus,  
Eccl Hist l. 9.  
c. 41. Bilsons  
True differ-  
ence, p. 378.

St. Hilary Bishop of Poitiers wrote thus to this Arrian Emperor Constantius, not long after Athanasius, in the Orthodox Christians behalf. We beseech your clemency to permit, that the people may have such Teachers as they like, such as they think well of, such as they chuse, and let them solemnize the divine mysteries, and make Prayers for your safety and prosperity.

The godly Western Bishops assembled by this Arrian Emperor Constantius to the Council of Ariminum, and there long detained by him from their Cures, writ two Epistles to him from thence, to dismisse them to their Bishopricks before the cold winter approached. In the first they write thus. We beseech you that you cause us not to be banished, nor stayd from our Churches, but that the Bishops, together with the people may live in peace and tranquillity, and may humbly pray for your Health, Kingdom and safety, in which the Divine Majesty long preserve you: Pro tua salute, Imperio, & pace orantes, quam tibi Divinum

*numen largiri dignetur prolixam; so Nicephorus renders it; but others thus, Supplicantes Deo pro pace tui Imperii paxriter & salutis, quam tibi Dominus in perpetuum largiatur.*

They conclude their second Letter to him in these words.

\* For this cause we beseech your clemency the second time, most religious Lord and Emperor, that you command us to depart to our Churches, if it so please your Goodness, before the sharpness of Winter come, That we may make our accustomed Prayers together with the People, to the Almighty God, and our Lord and Saviour Christ for your Empire (or Reign) as we have alwaies accustomed in times past, and yet cease not to do, and now wish to continue. Here we have a most pregnant double Testimony of all these Godly Bishops assembled in full Council, of their own and the Peoples constant and continual Custom, both for time past, present, and to come, to powre forth fervent publick Prayers, Supplications and Thanksgivings to God, for the Health, Reign, Safety and Prosperity of their Christian Emperors, though Arrians and Persecutors of them; much more then was it their constant usage when Orthodox and Protectors of them, thus to do.

St. Cyril Bishop of Hierusalem thus recites the practise of the Christians in his Age in this particular: *We pray to God for the common peace of the Church throughout the world, For our Kings, their Forces and Adherents.*

St. Ambrose Bishop of Millain flourishing in the year of Christ 370. in his Book, *De Vocatione Gentium*, l. 1. c. 4. reciting the 1 Tim. 2, 1, 2, 3. thus descants upon it. *De hac ergo doctrina Apostolica regula qua Ecclesia universalis imbuitur ne in diversum intellectum nostro evagemur arbitrio, quid in ipsa universalis Ecclesia sentiat, requiramus, quia nihil dubium esse poterit in precepto si obedientia concordat in studio. Precepit itaque Apostolus, imò per Apostolum Dominus qui loquebatur in Apostolo, Fieri obsecrationes, & postulationes, gratiarum actiones pro omnibus hominibus, pro Regibus, ac pro iis qui in sublimitate sunt. Quem legem supplicationis ita omnium Sacerdotum et omnium*

\* Socrates  
Scholasticus  
lb. Theodoret  
Eccles. Hist.  
l. 2. c. 20.  
Quo possumus  
&c. pro tuo  
Regno consu-  
tas preces cum  
populo funde-  
re, sicut ante  
semper feci-  
mus & adhuc  
facere non  
desistimus.

Anno 370.

\* Cateches.  
10. Dr. Ha-  
mends Anne-  
rations on 1  
Tim. 2.

Anno 370.



Fidelium devotio concorditer tenet, ut nulla pars mundi  
 sit, in qua huiusmodi Orationes non celebrentur a popu-  
 lis Christianis: Supplicat ergo ubique Ecclesia Deo non  
 solum pro sanctis, & in Christo jam regeneratis, sed etiam  
 pro omnibus infidelibus, & inimicis crucis Christi; pro omni-  
 bus Idolorum cultoribus, pro omnibus qui Christum in membris  
 suis persequuntur; pro Judæis, quorum cecitati lumen Evan-  
 gelii non resurget; pro hæreticis & Schismaticis qui ab unitate  
 fidei & charitatis alieni sunt. Quid autem pro istis petat,  
 nisi ut relictis erroribus suis convertentur ad Deum, accipiant  
 fidem, accipiant charitatem, & de ignorantie tenebris liberati  
 in agnitionem veniant veritatis, &c. Which he thus pro-  
 secutes in his Commentary on 1 Tim. 2. 1, 2, 3. Hæc re-  
 gula Ecclesiastica est tradita a Magistro Gentium, qua  
 utuntur Sacerdotes nostri, ut pro omnibus suppli-  
 cent; Deprecantes pro Regibus huius seculi, ut subse-  
 ritas habeant Gentes, ut in pace possint, in tranquillitate  
 mentis & quiete Deo Domino servire possimus. Oran-  
 tes etiam pro istis quibus sublimis potestas est credita,  
 ut in iustitia & veritate gubernent Rempublicam, sup-  
 peditante rerum abundantia, & amota perturbatione  
 seditionis succedat lætitia, &c. ut sepositis omnibus  
 quæ huic Imperio infesta & inimica sunt, in affectu pieta-  
 tis & castitatis Deo servire possimus. Perturbatio  
 enim & captivitas nec pietatem servat, nec castitatem.  
 Unde enim pius qui invidus est? & unde castitas ubi po-  
 testatis suæ non est? In his Epistolarum, l. 5. Epist. 26.  
 ad Gratianum Augustum, he thus expresseth his fervent  
 Prayers for him. Et nocte & die in tuis castris cura  
 & censu locatus, Orationum excurias prætendebam,  
 & si invalidus merito, sed affectu sedulus. Et hæc  
 quidem pro tua salute deferebamus, pro nobis facieba-  
 mus. Nihil hic adulationis est si scit ipse arbiter quem  
 fateris & in quem pie credis, me non solum officio  
 publico debitas pendere preces, sed etiam amore pri-  
 vato. Which Epistle he concludes with this Prayer  
 for this Emperor. Beatissimum te & florentissimum  
 Deus Omnipotens Pater Domini nostri Jesu Christi  
 lueri

tuert ætate prolixa, et Regnum tuum in summa gloria et pace perpetua, confirmare dignetur, Domine Imperator Auguste, Divino electe iudicio, Principum gloriosissimo. In his Epist. l. 4 Epistola 28. Ad Theodosium Imperatorem, he concludes with this Prayer. Beatissimus & florentissimus cum sanctis pignoribus fruaris tranquillitate perpetua Imperator Auguste. To pretermitt all other passages of this kind, in his Funeral Oration, De obitu Valentiniani Imperatoris, he hath this passionat expression, Nulla inhonoratos vos mea transibit Oratio: Nulla non donatus aliqua precum mearum conterione transurret. Omnibus Oblationibus frequentabo, &c. Quam nostræ vitæ temporibus fulcire curaremus, ut de nostris Annis viberet, qui fungi non potuit suis: Which he thus concludes. Te quæso summe Deus ut clarissimos juvenes matura resurrectione suscites & resuscites, ut immaturum hunc vitæ istius cursum matura resurrectione compenses; to which this other passage in his Oration, De obitu Theodosii Imperatoris, might be added, \* Da requiem perfectam servo tuo Theodosio, Requiem quam præparasti sanctis tuis.

This Godly Emperor Theodosius (as \* Eutychius Patriarch of Alexandria records) was by the joynt and fervent Prayers of the Christians in Constantinople (who spent the whole night in Supplications, and beseeched God and our Lord Jesus Christ, ut nobis Regem eligat, & quemcunque ipse elegerit nobis Regem præficiamus) miraculoussly elected and chosen Emperor, beyond all human expectation, being of a very poor and mean condition, as he there relates.

Gregory Bishop of Nyssa in his excellent Book De Oratione, p. 6. hath this memorable passage. Oratio corporum robur est, abundantia domus, recta Juris ac Legum in Civitate constitutio, Regni vires, belli Trophæum, pacis securitas, dissidentium conciliatio, conjunctorum conservatio, &c. Therefore it was certainly used by all Christians, Churches, Bishops, Ministers, Subjects, for their Kings

\* See Bishop Vthers Answer to the Jesuites Challenge, p.

199, 200.

\* Annales, Oxoniz, 1656. p. 495, 496, 507, 508.

Anno 380.

Kings and Kingdoms to effect these publick ends, especially in times of war and danger.

Anno 381.

u Sozomen,  
Ecclef. Hist. l.  
4. c. 13. Su-  
rius Concil.  
Tom. 1. p. 617.  
Centur. Magd.  
4. col. 851.

The 150. Godly (u) Bishops assembled together in the first General Council of Constantinople, Anno 381. in their Epistle to the Emperor Theodosius, not only render publick Thanks to God for advancing him to the Empire for the peace of the Church, and maintenance of the Orthodox Faith, but likewise pray to God for the establishment of his Empire in peace and righteousness for many Generations, and his temporal and eternal joy and beatitude, in these ensuing words, *Initio quidem nostri ad tuam Potestatem scripti, Gratias agamus Deo, qui tua Pietatis Imperium constituit ad communem pacem Ecclesiarum, & sanae fidei confirmationem; agentes autem D E O DEBITAS GRATIAS, necessaria quoque ea, quae acta sunt in sancto Concilio, ad tuam referimus pietatem, &c. Dominus autem Imperium tuum in pace et Justitia stabiliat, transmittatque et producat in multas et infinitas usque generationes, atque ad terrenam potentiam caelestis quoque Regni gaudium et fructum absciat. Gratificetur Deus orbiterarum, ut te, qui revera pietatis studiosissimus, Deique amantissimus Imperator es, valentem, omnibusque praeclaris rebus Florentem et excellentem videat, id quod sancti etiam ab illo precibus et votis petunt et orant.* This being the general usual Prayer of all Bishops, Saints and Christians for him under his Empire, both in their Churches, Closets & Epistles to him.

Anno 383.

See Centur.  
Magd. 4. col.  
864. surius  
Concil. Tom.  
1. p. 472. The-  
odoris l. 5. c. 9.

The Bishops assembled in the Council of Aquileia, where of St. Ambrose was one, in their Epistle to Gratian, Valentinian and Theodosius the Emperors, use this Benediction and thanksgiving for their advancement to the Empire. *Benedictus Deus Pater Domini nostri Jesu Christi qui vobis Romanum Imperium dedit; Et Benedictus Dominus noster Jesus Christus, Unigenitus Dei Filius, Qui Regnum vestrum sua pietate custodit, apud quem gratias agimus vobis clementissimi Principes quod & fidei vestrae studium probavistis, &c.* concluding with this prayer and option for them, *Ut vos, Deo Praestante, triumphetis, qui paci Ecclesiarum quietique consulitis.* St.



St. Jerom in his *Commentary* (and *Celins Sedulius* too in Anno 390. his *Exposition* on the 1 Tim. 2. 1, 2, 3.) presse the duty of *Praying for Kings*, though *Pagans*, and persecutors; in the same words and manner almost, as St. *Ambrose*, & *Chrysostom*, *Theodoret*, *Primasius* and *Rhemigius* (hereafter cited) And *Comment.* in *Danielen* c. 6. v. 21. Tom. 4. p. 509. upon *Daniels* words to King *Nebuchadnezzar*; *Rex in eternum vive*; he thus paraphraseth: *Honorat honorantem se, et et vitam Imprecatur eternam*, though cast into the *Lions den* by his command.

St. *Chrysostom* Archbishop of *Constantinople*, though very Anno 400. much persecuted by the Emperor and Empresse for his zeal and piety, yet zealously presseth the duty of Prayer for Kings, and all in Authority, though *Infidels*, and wicked, *Homilia 33. in Epistolam ad Corinthios* 1. c. 13. *Quod oporteat orare pro Infideli, audi quid dicat Paulus.* Obsecro primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus. Quod autem non essent omnes fideles est cuius perspicuum. Et rursus, pro Regibus, & omnibus qui in sublimitate constituti sunt. Quod autem ii essent impii & iniqui, hoc quoque est perspicuum. Deinde causam quoque orationis dicens, subjungit. Hoc enim bonum est & acceptum coram Deo Salvatore, qui omnes homines vult salvos fieri, & ad agnitionem veritatis venire. In his *Homiliis* 6. in *Epist.* 1. ad *Timotheum*, c. 2. he thus comments on these words of *Paul.* Quasi communis quidam totius orbis Pater, Sacerdos est: dignum igitur est ut omnium curam agat, omnibusque provideat, sicut et Deus cuius Ministerio servit & fungitur vice; idcirco ait, obsecro igitur primum omnium fieri obsecrationes & orationes, &c. Quid autem sibi vult quod ait, primum omnium? In obsequio scilicet quotidiano, perpetuoque divinae religionis ritu. Atque id noverunt fideles quomodo diebus singulis mane et vespere Orationes fundantur ad Dominum pro omni mundo et Regibus, et omnibus qui in sublimitate sunt positi, obsecrationes ab Ecclesia fiant. Sed forte quis dixerit, pro omnibus quod ait, tantum fideles intelligi voluisse. At id verum non esse, quæ sequuntur.

quantur ostendunt. Denique ait, pro Regibus: Neque enim tunc Reges Deum colebant, verum multis postea temporibus in infidelitate quàm per seriem successioni, acceperant, persisterunt. Deinde ut omnis assentatio. nis suspicio tolleretur, cum præmisset, pro omnibus, tunc demum, pro Regibus, addidit: si enim tantum pro Regibus dixisset; fortassis non deessent qui adulationis gratia illum ita scripsisse putarent. Quoniam vero consequens esse cernebat, ut Christiani animus ad ista torpesceret, neque huiusmodi admitteret monita, siquidem pro Gentili Sacramentorum tempore Preces oporteret offerre, vide quid secutus adjunxit, ut ex consideratione lucri admonitionem facilius, libentiusque susciperent; ut quietam inquit & tranquillam degamus vitam. Ac si diceret, in eorum salute securitas vestra consistit. Deus enim pro utilitate communi huiusmodi Principatus instituerit. Quàm igitur absurdum est, cum illi idcirco militent, & arma circumferant, ut nos in tranquillitate atque ocio simus, nos pro periclitantibus, ac nostri causa labores suscipientibus Preces effundere detrectemus? Non igitur assentandi gratia huiusmodi mandatum dedit, verum \* Iustitiæ servabit Leges: nisi enim illi servarentur, atque inter bella & hostes prosperè agerent, necessariò & nostra omnia turbis tumultibusque plena essent. Nam nos aut militare opus fuisset, ac per nosmet eadem subire pericula concisis illis, aut fugere vagosque per orbem terrarum ferri. Sunt enim, inquit, huiusmodi veluti obices quidam hostibus oppositi per quos nos in pace servemur. Bellorum tria sunt genera, unum quòd à Barbaris excitatur. Bellum quod à Barbaris ingruit, Regum industria atque virtus sedat; quibus et nos orationibus succurrere opus est, &c. Deprecationes, inquit, orationes, interpellationes, gratiarum actiones. Deo quippè oportet referre gratias etiam pro successione aliorum; quod scilicet \* solem oriri faciat super malos & bonos, & pluit super justos & injustos. Vides ut ille non modo per orationis studium, verum etiam per gratiarum actiones nos jungat atque conglutinat? Qui enim necessariò cogitur Deo referre gratias pro felicibus

\* Rom. 13.  
1, 2, 3, 4,  
5, 6.

\* Mat. 5.

cibus proximorum successibus, ipsum quoque amore compellitur sibi que familiarius jungi. He addes much more in the Moral or use, to like effect. In his *Homilia* 5.

De incomprehensibili Dei natura, he hath this memorable passage touching Prayer in general, & for a sick King in special. *Minime igitur agendum & pro his (infantibus, & hæreticis) Preces agamus supplicemusque Domino.* \* *Tom. 5. Operum Patris, 1588, col. 998.*

Aptissima enim arma oratio est; thesaurus certe perpetuus, divitiæ inexhaustæ, portus quietus, occasio tranquillitatis, denique author, parens, fons, & radix bonorum omnium & innumerabilium oratio est, atque etiam Regia ipsa facultate potior & superior. Sæpius itaque evenit, ut cum Rex ipse ægrotet, cubet, febriat, ardeat, laheoret, & adsint medici, adsint clientes familiares, Proceres, Milites, Duces; non ars medicorum, non amicorum præsentia, non familiarium administratio, non medicamentorum copia, non apparatus magnificentia, non pecuniarum facultas, non aliud quicquam rerum humanarum possit reddere infestantem morbum leviorum. At si quis valens familiaritate apud Deum accesserit, ac corpus languidum duntaxat tetigerit, et sincere pro eo oraverit, languorem omnem expellet; & quod non divitiæ, non numerus Ministrorum magnus, non medicinalis scientia, non Regius fastus efficere possit, hoc unus pauperis atque egeni oratio potuit. Orationem dico, non tamen illam & desidiosam, sed eam quæ intenta ex animo dolente, & corde contrito proficiscatur. Hæc enim est quæ in cælum scandere valeat. To pretermitt all passages to this effect in his 15, 17, & 20. *Homilies Ad Populum Antiochie*, and in his two *Homilies De Davide & Saul*, I shall conclude with these set forms of Prayers for Kings in the Liturgy or Masse, which is attributed to \* *Chrysostom*, and printed with his works.

Memento Domine Augustissimorum et Deo observantissimorum Regum nostrorum. Diaconus. Pro Augustissimis et Deo deditis Regibus nostris, toto palatio, et exercitu illorum Dominum rogemus. Populus. Domine miserere. Diaconus. Ut illos in bello adjuvet, & subjici-

\* *Tom. 5. Col 1145. A. B. 1153. C. 1156. C.*



at pedibus illorum omnem hostem & inimicum. Domi-  
num rogamus. Populus. Domine miserere. Adhuc te  
invocamus pro fidelissimis et Christum amantibus no-  
stris Regibus, omni palatio et exercitu illorum. Da illis  
Domine pacificum robur, ut & nos in tranquillitate  
illorum pacatam & quietam vitam agamus in omni pie-  
tate & religione. Pacem mundo tuo da, Ecclesiis tuis,  
Sacerdotibus, Regibus nostris, exercitui, & omni po-  
pulo tuo, &c. Amen.

Anno 410.

1 Tim. 1. 2.

Jer. 29. 7.

St. *Augustin* de Civitate Dei l. 19. c. 26. thus presseth  
this duty, and the reasons of it. Quoniam quamdiu per-  
mixtae sunt ambae Civitates, utimur & nos pace *Babylonis*.  
Ex qua ita per fidem Dei populus liberatur, ut apud hanc  
interim peregrinetur. Propter quod & Apostolus admo-  
nuit Ecclesiam, ut oraret pro Regibus ejus atque sublimi-  
bus, addens, & dicens, ut quietam & tranquillam vitam  
agamus cum omni pietate & eharitate. Et Propheta *Jere-*  
*mias* quum populo veteri Dei venturam praenunciaret cap-  
tivitatem, & divinitus imperaret, ut obedienter in *Baby-*  
*loniam* irent, Deo suo etiam ista patientia servientes, monu-  
it & ipse, ut oraretur pro illis, dicens, Quia in pace ejus  
erit pax vestra; utique interim temporalis, quae bonis  
malisque communis est. Pax autem nostra propria, & hic  
est cum Deo per fidem, & in aeternum erit cum illo per  
speciem. In his book De Catechezandis rudibus, He pro-  
secutes this more largely. Extiterunt Reges *Babyloniae* sub  
quibus illi serviebant, qui ex eorum occasione commoti  
quibusdam miraculis cognoscerent & colerent & coli ju-  
berent unum verum Deum, qui condidit universam cre-  
aturam. Jussi sunt autem pro eis orare, a quibus captivi  
tenebantur, & eorum pace pacem sperare ad gignendos  
filios, & domos aedificandas, & plantandos hortos & vineas.  
Post septuaginta autem annos promittitur eis ab illa capti-  
vitate liberatio. Hoc autem totum figurate significat Ec-  
clesiam Christi in omnibus sanctis ejus qui sunt cives *Hieru-*  
*salem* coelestis servitutam fuisse sub Regibus hujus seculi:  
Dicit enim & Apostolica doctrina; ut omnis anima sub-  
limioribus potestatibus subdita sit, & ut reddantur omni-  
bus

Rom. 13.

bus omnia, cui tributum tributum, cui vestigal vestigal, &c. Quæ salvo Domini nostri cultu constitutionis humanæ Principibus redditur. Quando & ipse Dominus, ut nobis hujus sanæ doctrinæ præbe et exemplum, pro capite hominis quo erat indutus, tributum luere non dedignatus est. Jubentur autem etiam servi Christiani & boni fideles, Dominis suis temporalibus æquanimiter fideliterque servire, quos judicaturi sunt, si usque in finem iniquos invenerint, aut cum quibus æqualiter regnaturi sunt, si & illi ad verum Deum conversi fuerint. Omnibus autem præcipitur servire humanis potestatibus atque terrenis quousque post tempus præfinitum, ab istius sæculi confusione tanquam de captivitate *Babylonia* sicut *Hierusalem* liberetur Ecclesia. Ex cujus captivitatis occasione, ipsi etiam terreni Reges relictis idolis, pro quibus persequiebantur Christianos, unum verum Deum & Christum Dominum cognoverunt & colunt. Pro quibus Apostolus Paulus subet orare, etiam cum persequerentur ecclesiam. Sic enim dicit (1 Tim. 2. 1, 2, 3.) Obsecro, &c. Itaque per ipsos data est Pax Ecclesiæ, quamvis temporalis tranquillitas temporis ad ædificandas spiritualiter domos, & plantandos hortos & vineas. Nam ecce modo per istum sermonem ædificamus atque plantamus, & hoc fit per totum orbem terrarum, cum pace Regum Christianorum, sicut idem dicit Apostolus: Dei agricultura, Dei Ecclesia estis. In his Book *Ad Paulum Episcopum*, paraphrasing upon the 1 Tim. 2. 1, 2, 3. shewing the differences between *Supplications*, *Prayers*, *Intercessions* and *Thanksgivings*, He addes, Pro omnibus hominibus, pro Regibus, &c. ne quisquam sicut se habet humanæ cogitationis infirmitas existimaret ista non esse facienda pro his à quibus persecutionem patiebatur Ecclesia, cum membra Christi ex eorum essent hominum genere colligenda. Unde addit & adjungit, Hoc enim bonum est & acceptum coram Salvatore nostro Deo, qui omnes homines vult salvos fieri, & in agnitionem veritatis venire.

1 Cor. 13.

\* Theodoret Bishop of Cyrene, in his *Interpretation* in Anno 430. 1 Tim. 1. 2, 3. pro Regibus, & omnibus qui in sublimi-

tate sunt: thus descants, Valde sapienter hominum commune proposuit, ne quis orationem pro Regibus assentationem existimaret. Quia enim erant Impti, qui tunc Dominatum obtinebant, & pietatis aperti hostes, docet Iustam esse causam cur pro eis oretur. Vt quietam & tranquillam vitam agamus in omni pietate & castitate. Si enim illi in pace degant nos quoque sumus tranquillitatis participes, ac in quiete ac silentio leges pietatis adimplemus. Ita etiam captivi Judæi qui erant *Babylonia*, ad eos qui in Judæa relictii erant, scripserunt, ut pro *Pasbuchodonosor* et *Baltasar* ejus filio Deo preces fundereant. Dominus autem Apostolus non solum ubi est causa præcipit pro eis fieri orationes, sed etiam ut ab impietate cessantes, ediscant pietatem: as he proves by the subsequent words. \*Sanctorum enim deprecatio est commune omnium malorum remedium: non solum autem medetur ægitudinibus corporis, sed etiam animis convenientem exhibet curationem; as he addes in the life of *Maco*. In his Interpretation upon *Daniel*, c. 5. 10. And the Queen said, O King live for ever: Rex in secula vive, Rex in æternum vive. He writes, Hæc autem erat præfatio qua subjecti Regibus, eos tunc salutabant, & ad hoc usque tempus mos invaluit: quidem enim imperiti, Reges eos, qui nunc sunt æternos vocare consueverunt: in syngraphis quoque commerciorum hoc quidam ascribunt, stultitiæ magis quam impietatis damnandi. And c. 6. v. 21. *Daniel* respondet, dicens, Rex in secula vive, &c. usitatam præfationem sermonibus præponit, videlicet, Licet et tibi Rex diutissime vivere.

\* H. storia San-  
ctorum Pa-  
trum, p. 324.

Anno 432.

\* Surius Con-  
cil Tom. 1.  
p. 689, 691.

The Bishops assembled in the Great \*Synod of *Epheſus*, held about the year 432. in their 4th. Epistle, Pientissimis ac Deo dilectissimis *Theodosio* & *Valentiniano* Victoribus, triumphatoribus & semper *Augustis*, made this prayer for them: *Deus autem omnium, Regnum vestrum multis annorum Rebo utionibus custodiat pientissimi Mitores ac semper Augusti*. And in their 6. Epistle to these Emperors, the businesse being ended for which they were convened, they prayed the Emperors to dismiss them from



from Ephesus. *Ut ordinationi futuri Episcopi incumbamus, & in fide jam & pietate confirmata nos oblectemus, purasque et sinceras pro Dominatione vestra preces Domino Christo destinemus.*

Primasius Bishop of *Utica* in *Africa*, in his *Commentary*, on *1 Tim.* 2. 1, 2, 3. comments thus, *Obsecratio firmior oratione est. Vel aliter. Obsecrationes sunt pro peccatis præteritis vel præsentibus; Orationes, pro adipiscendis quæ speramus; Postulationes cum pro aliis intervenimus; Gratiarum actiones, cum ea quæ possumus, impetramus, vel certe, pro universis Dei beneficiis gratias laudesque referimus. Gratiarum actiones, Gratias agamus ei qui nos dignos fecit pro aliis impetrare. Pro omnibus hominibus, etiam pro persecutoribus. Pro Regibus omnibus qui in sublimitate sunt, ut quietam & tranquillam vitam agamus in omni pietate & castitate. Ut cognoscant Deum, sive ut subiectas habeant gentes: in eorum enim pace nostra consistit: si enim Christiani sunt cessabit persecutionis impetus.*

Pope *Leo* the 1. flourishing about the year of Christ, Anno 450. in his 24. *Epistle* to the Emperor *Theodosius*, writes thus: *Ecce ego Christianissime Imperator cum Consacerdotibus meis implens erga reverentiam elementia vestrae sinceri amoris officium, cupiensque vos per omnia placere Deo, cui pro vobis ab Ecclesia supplicatur: & Epistola 25. to the same Emperor, he hath the same passage. In his 59. Epistle to the Emperor *Martian* he writes thus, Unde ineffabiliter Deo gratias ago, qui eo tempore quo oborituræ Hæreticorum scandala præsciebat, in Imperii fastigio collocavit; in quibus ad totius mundi salutem, & regia potentia, & Sacerdotalis vigeret industria. Epist. 60. to the Empreſſe *Pulcheria*, he thus expreſſeth himself: Per quam significationem clementia vestra, absolute me gaudere, & incessabilibus a Deo precibus postulare; ut vos et Romanæ Republicæ, et Catholicæ Ecclesiæ in omni prosperitate conſervet. In his Epist. 74. to the Emperor *Leo*, he writes, Non desinimus gratias agere, & providentiam Dei in fidei vestrae fervore Benedicere, qui sancto & Catholico Spiritu, ita Hæreticorum impudentie reſtitistis, &c. His Epistola*

Stola 78. to the same Emperor, begins thus, *Multo gaudio mens mea exultat in Domino, & magna mihi est ratio gloriandi, cum clementia vestra excellentissimam fidem ingeri per omnia donis gratia celestis agnosco, &c.* And Epist. 99. to the same Emperor Leo, he informs him, *Sciat igitur clementia vestra omnes Ecclesias Dei cum laude vestra exultare pariter et lætari: Inveniemur impares in gratiarum actione, si nostri tantum oris angustiis universalis Ecclesiæ gaudia celebremus, &c.*

Anno 451.

\* Surius Concil. Tom. 2.  
p. 141, 145,  
197, 158, 162.

In the General Council of Chalcedon, Anno 451. consisting of no lesse than 630. Bishops and Fathers of the Church, they all unanimously cried out several times with this acclamation, *Multi anni Imperatoribus, Multi Anni Augustæ (Placidia) Multi Anni Imperatoribus; Multi Anni Imperatoribus; Deus qui hoc fecit; Multi Anni Imperatorum; Pagnorum Imperatorum Multi Anni; Multi Anni Senatus; Multi Anni Judicum; Orthodoxorum multi anni. Hæc integra adunitio, hæc pax Ecclesiarum. Piissimis & Christi amantibus nostris, nostris Imperatoribus, Flavio Valentiniano & Flavio Martiano, victoribus ac triumphatoribus semper Augustis, Multi Anni.* After which divers Archimandrata (or Abbots) in their Epistle to the Emperor Martianus, pray thus for him, *Ut iterum per sanctos Patres sancta fide confirmata, possimus reliquum tempus vitæ nostræ castè & pie vivere, & in pace incessanter consuetas orationes offerre Domino nostro Christo pro diuturnitate æterni vestri Imperii, qui et sua bona voluntate indivisibiliter nobis donabit Imperium divinisissimi Augusti.* After this Adio 6. Martianus the Emperor making 2. Orations to the Council, the one in Latin, the other in Greek, recorded in the Acts thereof, All the whole \* Council at the end of both his Orations cryed out, *Omnes clamaverunt; Multi Anni Imperatori; Multi Anni Augustæ; Orthodoxis Multos Annos; Martiano nobis Constantino Multos Annos; Imperatori Multos Annos; Augustæ Orthodoxæ Multos Annos; Martiano amatore Christi, vestrum nobis daret Imperium, semper nobis Imperatis, digne ex Orthodoxa*

surius Concil.  
Tom. 2. p. 142,  
145, 197, 158,  
162.

*thodora fide. Amatoribus Christi procul invidia.* After this having tendered a Confession of their Faith to the Emperor, *Omnes clamaverunt. Omnes sic credimus, &c. Martino novo Constantino, novo Paulo, novo David multos Annos. David Imperatori pro Domino vitam et. Novo Constantino, novo Martino. Vos estis pax orbis, pie Domine. Dominus vitam et conservet. Vos, fides nostra. Christus quem honoras, ipse te custodiet. Orthodoxam fidem tu roborasti. Sicut Apostolici ita credidisti. Augusta multos Annos. Vos lumina Orthodoxa fidei. Propter hac ubique pax est. Lumina pacis, Domine tu custodi. Luminaria mundi, Domine tu custodi. Perpetua memoria nobis Constantino. Quæ ex genere Orthodoxa est, Deus eam custodiat. Eam quæ semper pia est Deus custodiat. Pia Orthodoxa, quæ contraria est Hæreticis, Deus eam custodiat. Omnes Hæreticos tu fugasti, Nestorium & Eutichen tu persecuta es. Absit invidia a vestro Imperio. Fideles Imperatores sic honorantur. Deus custodiat Potestatem vestram. Deus pacificet Imperium vestrum. Martinus novus Constantinus. Pulcherrima nova Helena. Solus Helenæ tu scilicet. Vestra vita, munimentum cunctorum est, vestra fides, Ecclesiarum gloria est.* After which the Emperor rendering publick thanks to God for composing the manifold discords of those who had erred concerning the Faith, and that now, *in unam eandemque Religionem omnes nunc una voluntate convenerimus, sperantes celerimam vestris ad Divinitatem Precibus, & cura omnia pacem Nobis a Deo donari. Omnes clamaverunt. Hac digna vestro Imperio. Hac propria vestri Regni, &c. Cælestis Rex, terrenum custodi. Per te firmata fides est. Cælestis Rex Augustam custodi. Per te fides firmata est. Unus Deus qui hoc fecit. Cælestis Rex Augustam custodi, dignam paci, &c. Per vos fides, per vos pax. Hæc oratio Ecclesiarum: Hæc oratio Pastorum.* After this again, *Omnes clamaverunt, multos Annos Imperatorum; Multos Annos Augusto pio et Christiano, Augusta Orthodoxa multi Anni. Multos Annos pax et matris Christi. Imperium vestrum Deus custodiat, &c. In perpetuum*



perpetuum maneat vestrum Imperium. After which in this Council, Actio xi. *Bassianus* Bishop of *Ephesus* humbly petitioned the Emperors *Valentinian* and *Martian* to be restored to his Bishoprick, & Goods, of which he was forcibly dispossessed by Soldiers without hearing, \* *ut iis potitus*, consuetas orationes referam incessanter Deo pro vestra Potestatis Imperio. It being the custom of that and former Ages for Bishops and People to make Supplications, Prayers and Intercessions for the Emperors in all their publick Churches and Assemblies.

\* *Sorius* Concil. Tom. 2. p. 180, 181.

Anno 490.

\* *Bibliotheca* Parrum, Tom. 5. p. 937.

*Jer.* 29. 7.

*Rhemigius* Bishop of *Rhemes* in his \* *Explanatio*, in Epist. 1. ad *Tim.* c. 2. 1, 2, 3. makes this abridgement of the Contents of this Chapter, Vult pro Regibus & Magistratibus, fieri orationes, et gratiarum actiones. Theu explaining the Precept, Obsecro, &c. *Beatus* Apostolus dirigens hæc verba *Timotheo*, in illo tradidit omnibus Episcopis & Presbyteris, omnique Ecclesiæ formam, quomodo debent Missarum solemnia celebrare, & pro omnibus hominibus orare: Quam formam, id est, Exemplum omnis Ecclesiæ modo tenet, &c. Ne forte diceret aliquis; Non debemus orare pro Regibus infidelibus, & Judicibus ac Dneibus, Quia Pagani sunt; præcepit Apostolus pro omnibus hominibus orare: eodem spiritu affatus quo & *Hieremias* Propheta; qui misit Epistolam Judæis, qui erant in *Babylone*, ut orarent pro vita Regis *Nebuchadonozor* Filiorumque eius, & pro pace Civitatis, ad quam ducti erant Captivi; inquit, Ideo debetis orare pro eis, quia in pace eorum erit pax vestra: similiter & Apostolus reddit causam quare talia præcipiat: ut tranquillam & quietam, id est Pacificam, vitam agamus in omni pietate & castitate. Pietas est cultus, & Religio Omnipotentis Dei. Ideo ergo orandum est se vi Dei, Pro vita Regis, et pace Regni, ut ipsi liberius possint dedi. i esse in cultu et Religione Dei. Quia plerumque dum hostes fugant servos Dei à propriis sedibus, & discurrerent bella & seditiones per Regna, ut non possint in cultura Dei esse intenti per omnia sicut tempore pacis. Pietas etiam est misericordia, quam debe-

mus impendere pauperibus & indigentibus. Si ergo deprædamur ab hostibus, non possumus opus misericordiæ exercere, quia non valet impendere alteri, qui non habet unde semetipsum sustentet. Sed ut habeamus, unde elemosynam tribuamus, *Orandum est pro vita Regis ac Principum, et pro pace Regni*, & ut agamus vitam nostram in omni castitate corporis tempore pacis; utcumque & nimia difficultate servari potest castitas. Quando verò deprædatur Regnum à prædonibus & hostibus, nequaquam potest servari, quia Domini qui deprædati sunt captivos, expleant voluntatem & immunditiam suam cum eis, ut libet, nec valent resistere. Quapropter *orandum est pro salute et vita Fidelium Regum et Principum*, ut longo tempore conservati pacem habeant Regnum, et magis ac magis proficiant in melius. Pro infidelibus quoque *orandum est ut proficiant in melius et transeant ad fidem*, &c.

Pope Gregory the 1. in his Epistles written to Emperors, Anno 600. Kings and Queens, hath many Prayers unto God for them, some of them recited in the \* preecedent Chapter, \* Here p. 7. relating to England, I shall insist only upon some others, 8. *Epist. l. 4. Epist. 62. Mauricio Augusto*, he hath this passage. Tunc magis Dominorum exercitus contra hostes crescit, quanto Dei exercitus ad orationem creverit; by their Prayers, Tears and Fastings for the Emperor, *Epist. l. 4. Epist. 31. Mauricio Augusto*, he concludes with this Prayer for him. Inter hæc ergo omnia incerta ad solas lachrymas redeo, petens, ut idem Omnipotens Deus piissimum Dominum nostrum et sua hic manu regat, et in illo judicio liberum ab omnibus delictis inveniat. *Epist. l. 4. Epist. 34. Constantina Augusta*: he hath this passage. Et in Redemptoris nostri largitate confido, quia bonum hoc in serenissimo Domino (*Mauritio*) & piissimis filiis in Cœlestis quoque patriæ retributione recipietis. In omnipotenti autem Domino confido, quia longam piissimis Dominis vitam tribuet; *Lib. 5. Epist. 16. Mauritio Augusto*, he concludes thus. Quatenus Deus omnipotens, qui placitam sibi Catholicæ rectitudinis

dinis integritatem clementiam vestram amare cernit  
 atque defendere, Et hic debitis hostibus pacatæ vos  
 Imperare Republicæ, et cum sanctis in æterna sacrat  
 vita regnare. The like expressions he useth Epist. 59.  
*Brunichildæ Regina Francorum.* He begins his 63. Epistle  
*Mauricio Augusto*, with, Inter annorum curas, & innu-  
 merabiles sollicitudines quas indefesso studio pro Christi-  
 anæ Republicæ regimine sustinetis, magna mihi cum  
 universo mundo Lætitia causa est, quod pietas vestra  
 custodiæ fidei, quæ Dominorum fulget Imperium, præ-  
 cipua solitudine semper invigilat. Unde omnino  
 confido quia sicut vos Dei causas religiosæ mentis amore  
 tuemini, Ita Deus vestras Majestates sua gratia tues-  
 tur et adjuvat. Lib. 6. Epist. 6. *Mauricio Augusto*; he begins  
 thus. Omnipotens Deus, qui pietatem vestram pacis  
 Ecclesiasticæ fecit esse custodem, ipsa vos fide servat, &c.  
 Pro qua re totis Precibus deprecamur, ut bonum hoc  
 Omnipotens Deus serenitati Dominorum, præque eorum  
 soboli, et in præsentī seculo, atque in perpetua remunera-  
 tione retribuat. Epist. 31. *Mauritio Augusto*, he concludes  
 with this Prayer for him. Omnipotens autem Deus  
 serenissimi Domini nostri vitam, et ad pacem sanctæ Ec-  
 clesiæ, et ad utilitatem Republicæ Romanæ per tempora  
 longa custodiat. Certi enim sumus quia si vos vivitis,  
 qui Cœli Dominum timetis, nulla contra veritatem su-  
 perbia prævalere permittetis, Lib. 7. Epist. 5. *Brunichildæ*  
*Reginæ Francorum*: he ends with this Prayer for her. Om-  
 nipotens Deus sua vos protectione custodiet, atque a per-  
 fidis Gentibus Regnum vestrum sui Vastitatis extensione  
 defendat. Vosque post longa Annorum curricula ad  
 gaudia æterna perducatur. The like prayer he makes E-  
 pist. 42. *Theodelindæ Longobardarum Reginæ*, videli-  
 cet, Dei nostri misericordiam deprecamur, ut bonorum  
 vicem & retributionem in corpore & in anima, hic &  
 in futuro compenset, &c. Epist. 102. *Theoderico &*  
*Theoberto Regibus Franciæ*, he begins and ends thus:  
 Summum in Regibus bonum est, justiciam colere, ac  
 sua



sua cuique jura servare, & subjectis non sinere quod potestatis est fieri, sed quod æquum est custodire, &c. Quatenus per hoc æquitatem Sacerdotibus custoditis, *Eorum Præcibus ante Dei semper oculos floreatis.* Epistola 128. Richardo Regi *Wisigothorum*, he is verie copious in rendering Thanks to God for him, as being a chief instrument in converting the Goths to the Christian Faith, concluding with this Prayer for him. Omnipotens Deus in cunctis Actibus vestris, Cœlestis Brachii extensione vos protegat, vobisque et præsentis vitæ prospera, et post multa annorum curricula gaudia concedat æterna. Lib. 8. Epist. 2. *Mauritio Augusto*; he and the Clergy thus prayed for him. Pro quare lachrymabili Præce omnes deposcimus, ut omnipotens Deus qui Clementiæ vestræ corda compunxit, incolume in amoris sui constantia Dominorum servet Imperium, ut victorias eorum in cunctis Gentibus auxilio suæ Majestatis extendat. See his Epistola 53, 54, 55, 56, 59, 60, 64. to several Kings and Queens, wherein he renders thanks and makes Prayers for them unto God, Lib. 11. Epist. 1. he recites the murder of the Emperor *Mauritius*, with all his 5. Sons, Brother, and some of his Nobles by *Phocas*; after which *Phocas* who usurped the Empire, and *Leontia* his Empresse sending their Statues to *Rome*, 7 Kal. Maij, Acclamatum est eis in Lateranis in *Basilica Julii*, Ab omni clero vel Senatu, *Grandi Chyiste, Phocæ Augusto et Leontię Augustæ vita*: So much did they flatter this bloody Murderer of his Sovereign Lord and his Royal Issue, and Invader of his Crown. And Epist. 45. *Phocæ Augusto*, Pope *Gregory* himself thus courts and prayes for him. Considerare cum gaudiis & magnis gratiarum actionibus libet, quantas Omnipotenti Domino laudes debemus, quod remoto jugo tristitiæ ad libertatis tempora sub Imperialis benignitatis vestræ pietate pervenimus, &c. Sancta itaque Trinitas vitam vestram per longa tempora custodiat, ut de bono vestræ pietatis quod tardè suscepimus, Diutius gaudeamus. Lib. 11. Epist. 8. *Brundechildæ Reginæ Francorum*; He concludes with this

Prayer for her, *Omnipotens Deus excellentiam vestram in suo timore semper custodiat, atque ita vestra vota ad filiorum Excellentissimorum Regum nepotum vestrorum sospitate adimpleat, ut stabile vobis gaudium de eorum semper incolumitate sicut cupitis, habere concedat.* And Epist. 9. *Theodorico Regi Francorum*, De pace in republica facienda, ( fit for our Age and Condition ) he prays thus for him. *Sancta Trinitas in suo semper faciat vos timore proficere, & ita cor vestrum placita sibi moderatione disponat, ut & subjectis vestris de vobis, & postmodum vobis de se gaudium sine fine concedat.* I shall conclude with his Epist. l. 11. Epist. 46. *Leontie Augusta* fraught with Thanksgivings, Gratulations and Prayers for her. *Quæ lingua loqui, quis animus cogitare sufficiat, quanta de serenitate vestri Imperii Omnipotenti Deo gratias debemus, quod tam dura longo tempore pondera cervicibus nostris amota sunt, & Imperialis culminis leve jugum subiit, quod libeat portare subjectis. Reddatur ergo creatori omnium ab Hymnidicis Angelorum choris gloria in cælo, persolvatur ab hominibus gratiarum actio in terra, quia universa Respublica quæ multa mæroris pertulit vulnera, nunc consolationis vestræ invenit fomenta. Unde nobis necesse est Omnipotentis Dei misericordiam enitius erorare, ut cor vestra pietatis sua semper dextera teneat, ejusque cogitationes Cœlestis gratiæ ope dispense; Quatenus tranquillitas vestra tantò rectius valeat sibi servientes regere, quantò dominatori omnium noverit, minus deservire. In amore Catholicæ Fidei faciat Defensores suos, quos fecit ex benigno opere Imperatores nostros. Inundat in vestris mentibus zelum simul et mansuetudinem, ut semper pro serboze valeatis, et quidquid in Deo ex creditur non inultum relinquere, et si quid vobis delinquitur parcendo tolerare. Det vobis in vestra pietate Pulcheriæ Augustæ clementiam, quæ pro zelo Catholicæ Fidei in sacra Synodo Helena nova vocata est. Omnipotens Dei misericordia largiora vobis cum piissimo Domino spacia vivendi concedat, ut*

quo

quo vestra longius vita extenditur, subsectorum omnium, consolatio validius confirmetur, &c. Ipse ergo sit vestri custos Imperii, sit vobis Protector in terra, sit pro vobis Intercessor in Cælo; ut per hoc quod relevatis duris ponderibus in vestro Imperio subjectos gaudere facitis, possit multa Annorum tempora in Cælesti Regno gaudeatis.

The 1. Council of Toledo Anno 600 under King Reccaredus, thus extoll and pray for him. Cui à Deo æternum meritum; Cui æterna corona; Cui præsens gloria & æterna nisi verè Catholico, Orthodoxo Reccaredo Regi? Ipse sit Deo & hominibus amabilis, qui tam mirabiliter glorificavit Deum in terris.

Anno 600.  
\* SURIUS Con-  
cil. Tom. 1.  
p. 600.

Marculfus a Monk flourishing about the year of our Lord, 610. in his \* Formularum, l. 1. c. 2. Concessio Regis ad Privilegium granted to an Abby: makes this the only usual form in that Age of Kings Confirmations of Lands, and Privileges to Monasteries, expressed in their Charters: Ut pro æterna salute, vel felicitate Regis, constanter delectet ipsis Monachis, immensam Domini pietatem iugiter implorare. And c. 35. Confirmatio Regis, de omni corpore facultatis Monasterii: Ut vos & successores vestri, uti necessitas fuerit, in conditionibus ipsius Monasterii, pro salute nostra crebrius orare valeant. And cap. 5. Preceptum de Episcopatu: There is this clause in the usual form of Kings Grants of any vacant Bishoprick: Quatenus dum Ecclesiam sibi à dispensatione divina commissam, strenuè regere atque gubernare videtur, vobis apud æternum retributorem mercedem suffragia largiantur, & ille pro peccatorum nostrorum mole, indefinenter immensum Dominum debeat deprecari. This being one principal end of Kings erecting and endowing Monasteries, Bishopricks and Churches, that the Abbots, Monks, Bishops, Priests and People might therein constantly pray for the safety, prosperity and felicity of them, their Royal Families, Posterity, and Realms; as all their Charters, Confirmations, and Instruments evidence.

Anno 610.  
\* Bibliotheca  
Patrum Tom.  
1. p. 566, 572.

The 2. Council of Toledo, Anno 681. under King Sisenandus:

Anno 681.  
\* SURIUS Con-  
cil. Tom. 2. p.  
337, 338.



*nandus* : as it denounced this solemn Excommunication thrice one after another, against all Traytors who should attempt to murder or dethrone the King, or usurp his Crown, against their Oath of Allegiance to him. *Quicumque ergo ex nobis, vel totius Hispania populis quolibet conjuratione, tractatu vel studio, Sacramentum fidei suæ quo pro Patriæ Gentisque Gothorum statu vel conservatione Regiæ salutis pollicitus est, temeraverit, aut Regem nece attractaverit, aut potestate Regni exuerit, aut præsumptione tyrannica Regni fastigium usurpaverit, anathema sit in conspectu Dei Patris & Angelorum, atque ab Ecclesia Catholica, quam perjurio prophanaverit, efficiatur extraneus, & ab omni Cœtu Christianorum alienus, cum omnibus impietatis suæ sociis. Anathema Maranatha, hoc est, perditio in adventu Domini sint, & cum Juda Scarioth partem habeant ipsi & socii eorum. Amen.* So also they made this devout Prayer for this King. *Pax, & Salus, et Diuturnitas piissimo & amatori Christi Domino nostro Sisenando Regi. Corroboret ergo Christi gratia Regnum illius Gentisque Gothorum in Fide Catholica Annis et meritis, protegat illum usque ad ultimam senectutem summi Dei gratia, & post præsentis Regni gloriam ad æternum Regnum transeat, sine fine regnet, qui in seculo feliciter imperat, ipso præstante, qui est Rex Regum et Dominus Dominorum, cum Patre & Spiritu sancto in secula seculorum. Amen.*

Anno 684.

\* Surius Concil. Tom. 2. p. 739. 740.

The 5th Council of Toledo under King Chintilla, Anno 684. as it provides for the safety of the Kings person, the Royal Issue, and their possessions, prohibiting all calculation of their Nativities, or aspiring after their Crowns, and reviling of them, under pain of Excommunication : So all the Bishops and Nobles in it concluded with this Prayer for their King. *Donet ei Dominus & de inimicis triumphum, & de beatudine gaudium : Custodiat eum protectione assidua, munitat bonæ voluntatis suæ circumspeditione tutissima, cujus Regnum manet in Secula Seculorum.*

The

The 6. Council of Toledo under King Suintilla, Anno 684. as it provides for the safety of the Kings person, and of the Royal Posterity: with a *Quis serat, aut quis Christianus toleranter videat Regiam sobolem aut potestatem expoliari rebus, aut privari dignitatibus, &c?* cap. 16, 18. So it concludes with this Prayer for the King, cap. 19. *Donet ei Dominus optimo Principi Diuturnum in sæculo præsentit triumphum, & in parte Justitiam perpetuum Regnum, felicitibusque Annis felix ipse in longa felicitate fruatur, et divina dexteræ protectione ubique munatur.*

Anno 684.  
\* Surius Concil. Tom. 1. p. 743, 744.

In the 6. general Council of Constantinople under Constantinus Pogonatus, Pope Agatho, and the Synode of Rome consisting of 125. Bishops, prayed thus for him in their several Epistles to him, *Pro incolumitate atque exaltatione fortissimi vestri Imperii unanimiter incessabiles Domino preces effundentes. Dei majestatem fideliter obsecrare pro longevitate atque perfecta prosperitate vestra fortitudinis Imperio divinitus concedenda, &c.* And this whole general Council thus unanimously cryed out with loud joyfull Voyces, and prayed to God for him (q) *Sancta Synodus exclamavit: Multos Annos Imperatori: Christo dilecto Imperatori multos Annos. Pium & Christianum Imperatorem Domine conserva; æternum permaneat vestrum Imperium. Orthodoxam fidem tuam confirmasti.* After which this whole Council in their Gratulatory Oration to him, pray thus for him, *Omnes unanimiter atque consonanter acclamamus; Domine Salbum fac Regem nostrum, qui post te corroboravit fidei fundamentum: benedicito vitam ejus, dirige gressus cogitationum ejus, conterat virtutem inimicorum suorum, et resistentes et continuo corruant, quia fecit judicium & justitiam sempiternam, &c.* This Emperor dying before this General Council dissolved, and Justinian succeeding in the Empire, all the Fathers assembled therein in their (r) Oration to him, close it with this Prayer for him, *Dominus Imperium tuum stabiliat ac confirmet in pace et justitia, et generationum generationibus transmittat, et terrena quoque potentia adjiciat, et etiam caelesti regno fruaris.*

Anno 686.  
\* Surius Concil. p. 922, 925, 926.

q Ibid p. 1021, 1024.

r Ibid p. 1039.

Anno 690. (a) The 7. Council of Toledo under King Chindasim-  
 a Surius Tom. dus, and the 38. Bishops in it, make this Prayer for  
 2. p. 762. him. *Ut memorato Principi cum prosperitate presentis regni, futuri etiam largiantur premia gaudii, ipso prestanto qui in Trinitate unus Deus vivit et gloriatur in secula seculorum.*

Anno 693. (b) In the 8. Council of Toledo K. Recesvintus presented  
 b Surius Ibid. himself amongst the Prelates, Abbots, Priors, Earls then  
 p. 855. present, that they might commend him in their Prayers to Almighty God, which they did.

Anno 694. (c) The 9. Council of Toledo held in the 7th. year of his  
 c Surius, Tom. Reign, made this Prayer for him, *Obsecrantes ejus misericordiam largam ut serenissimo Domino et amabili Christo Recesvinto Principi glorioso, ita presentis vite felicitatem impendat, ut Angelica beatitudinis gloriam, post longas va tempora concedat: atque ita nos ejusdem felicitate letos semper efficiat, ut in terra viventium remunerandos attollat.*

Anno 713. (d) The 11 Council of Toledo in the 8. year of King Reces-  
 d Surius, Tom. vintus, as it provides for the safety of his Person, and  
 2. p. 871, Crown in subjecting all Clergymen and Monks, who shall  
 872. wittingly violate their general Oaths made for the safety of his Royal Person and Realm, to deprivation, and the Kings Justice, c. 2. So. c. 6. all present in it pray thus to God for him. *A quo petimus et optamus, ut postrata in longitudine felicitum iterum sacratissimi Principis vita, eam omni gloriarum decore perpetua faciat pollere salute.*

Anno 713. (e) The Council of Cavailon under King Clodoveus  
 e Surius Ibid. assembled in the Church of St Vincent, pray the intercession of this holy Martyr, *ut longevitatem supradicti Principis suo suffragio mereamur.*

Anno 723. (f) The 11. Council of Toledo in the 8th. year of  
 f Surius Concil. Tom. 2. King Vuambanus (or Bamba) made this Prayer for him,  
 p. 891. *Det ergo eidem Principi Dominus, et cursum presentis vite in pace transire, et post diuturna tempora, ad se in pace, remissis iniquitatibus pervenire: qualiter et hic felicia tempora ducat, et felix cum omnibus, quibus principatur, ad Christum sine confusione perveniat: ut, quia per eam corona nostri ordinis in melius restauratur, coronam futuri regni capiat,*



*capiat ex hoc in regione vivorum regnans cum Christo in secula seculorum. Amen.*

The Council of \* Bracara in the same year, concludes with this prayer for King Bamba, *Sit pax, salus et diuturnitas, piissimo & amatori Christi Domino nostro Quam-bano Regi: Divinam postulantes clementiam, ut gloria Christi Regnum ejus corroboraret usque ad ultimam senectutem, prestante ipso qui cum Patre & Spiritu sancto vivit & gloriatur in Trinitate Deus, in secula seculorum. Amen.*

Anno 686.

\* Surius Concil. Tom. 2. p. 922, 925, 926.

The 12. Council of Toledo under King Evingius, c. 13. is closed up with this Prayer for him: \* *Sanctæ Trinitatis poscimus inenarrabile numen & gloriosam ineffabilis potentie Majestatem, ut det amatori Christi serenissimo Domino nostro atque amantissimo Evingio Principi, imperare elementer, Regnare feliciter, habere de elementis fructum, obtinere de Justitia premium, de pietate trophæum, quod & hic invictus victor hostium semper appareat; & post diuturna hujus seculi curricula, ad Regnum æternum cum suis omnibus coronandus pervenire, prestante Deo & salvatore nostro Jesu Christo Domino nostro, qui cum Patre & Spiritu sancto in Trinitate vivit & regnat Deus, in secula seculorum. Amen.*

Anno 719:

\* Surius Ibid. Tom. 3. p. 8.

The Synode of Frankford on the Mene under Charles the Great, thus prayed for him. Catholicum atque clementissimum semperque inclytum Dominum Carolum Regem, Omnipotens & sancta Trinitas sua cum gratia circumcingat, suaque dextra semper protegat et defendat, ut faciat semper quæ illi sunt placita, quatenus cœlestibus fretus armis inimicos nominis Christi auxilio fultus de cælo, ad terram prosterнат. Barbaras etiam Nationes, infinita Deus Omnipotens ditioni ejus potentia subdat, ut ex hac occasione ad agnitionem perveniant veritatis, et cognoscant verum et unum Deum Creatorem suum, &c. Multipliciter pax in diebus ejus, ut sit sancta Ecclesia libera, et ab omni strepitu mundi secunda qua libertate Christus eam liberavit, &c. indulgeat miseratus captivis, subveniat oppressis, dissolvat fasciculos deprimentes: sit consolatio viduarum,

Anno 794.

\* Surius Ibid. Tom. 3. p. 238

arum, miserorum refrigerium: sit Dominus et Pater; sit Rex et Sacerdos, sit omnium Christianorum moderantissimus gubernator, auxiliante Domino nostro Jesu Christo, qui cum Patre et Spiritu sancto vivit et regnat Deus in Trinitate perfecta per omnia secula seculorum. Amen.

The judgements and practices of this kinde of our venerable Beda; Of Boniface Archbishop of Mentz, and Lullus his Successor; Of the Council of Glovesho and Calchuth; and of Abbat Alchwinus and others: from the year 714, to 796. you have already cited in the \* precedent Chapter.

\* Here p. 7, to 24.

Anno 813.

\* surius Concil.

Tom. 3. P.

274. &c.

Bochellus

Decret. Eccles.

Gal. 1. 5. Tit.

1. c. 1. p. 696.

The Synod of \*Towers in France, under Charles the Great, c. 1. decreed: *Primò omnium admonuimus generaliter cunctos, qui nostri conventui interfuere, ut obediētes sint Domino excellentissimo Imperatori nostro, et fidem quam ei promissam habent inviolabiliter conservare studeant. Oraciones quoque assiduas intente fundere pro ejus stabilitate ac incolumitate omnes se velle secundum nostram admonitionem unanimiter professi sunt, ut misericordia divina longiori & bo illius mansuetudinem conservare dignetur, &c.*

Anno 813.

\* surius Concil.

Tom. 3. p. 285.

The Council of \*Mentz about the same time under Charles the Great, c. 1, &c. made this Prayer for him and his Posterity: *In nomine Patris et Filii, et Spiritus sancti; Gloriosissimo et Christianissimo Imperatori Carolo Augusto, vera Religionis Restori, ac Defensori Dei Ecclesie, una cum prole sua, ejusque Fidelibus, vita et salus, honor et benedictio, cum victoria sine fine mansura.*

Anno 813.

\* surius Concil.

Tom. 3. p. 279.

Bochellus

Decret. Eccl.

Gal. p. 1369.

Anno 813.

\* surius Concil.

Tom. 3. p. 293.

Bochellus Decret.

Eccl. Gal.

p. 1369.

The Council of \*Cavillon the same year under this Charles the Great, thus decreed: *Omnis iste Conventus gratissima deliberatione decrevit, ut ab omnibus indeſſenter oraciones fiant pro vita et incolumitate, pro salute animæ et corporis Domini Imperatoris proliſque ejus; pro statu Regni, &c.*

The Synod of \*Rhemes the same year under the same Emperor decreed: *Ut pro Domino Imperatore suaque nobilissima prole, Oraciones et Oblationes, quæ pro ipsis hætenus Deo Omnipotenti oblatae sunt augeantur,*

ut eos suis temporibus in presenti seculo cum omni felicitate custodiat, et in futuro cum sanctis Angelis suis pia miseratione gaudentes efficiat.

The like is decreed in *Capitularia Caroli Magni & Ludovici*, l. 7. c. 7. *Fridericus Lindebrogn's Codex Legum Antiqu.* p. 1603. The Synod of Paris under Lewis & Lotharius, Anno 829. l. 1. c. 8. as it presseth all Obedience, Subjection, and Loyalty to Kings, so it prescribes constant Prayers for them, from the 1 *Tim.* 2. concluding thus: Si enim Hieremias Propheta Dei, pro vita Idololatæ Regis Nebuchadonozor orare admonet, quanto magis pro salute Christianorum Regum de omnibus ordinibus Deo est humiliter supplicandum?

Anno 823.

The \* Synod of Paris under Bishop Odo made this Decree: *Præcipitur districte omnibus Presbyteris ut pro Domino Rege faciant specialem commemorationem quando poterunt.*

\* Bochellus Decret. Eccl. Gal. l. 5. Tit. 1. c. 3. p. 697.

\* Theodulphus Abbas Floriacensis, et Aurelianensis Episcopus in his Poems to *Ludovicus* the Emperor thus prays for him. *Inclite Cesar abe, Ludovice serene, valeque,*

Anno 830. a Bibl. Patrum Tom. 9. pars 1. p. 641. H. 643.

*Et tibi cunctipotens det bona cuncta Deus.*

*Orbiste totus laudat, veneratur, amatque,*

*Et monitis paret, sedulus unde tuis, &c.*

*Grates pro vestra summa pietate rependam.*

*Æterno Patri, qui vos regnare potenter,*

*Et mores sanctos servare salubriter egit,*

*Prospera multiginis concedens cuncta triumphis, &c:*

*Vos pater, et gnatus, Sanctus quoque Spiritus omni*

*Tempore concedat Domino præstante valere.*

In his Poem, (b) *In Adventu Caroli filii Augustorum*, he hath this Salutation, and Prayer for him. b Ibid. p. 643.

*Salve Regum sancta proles.* *Salve Regum sancta proles.*

*Nullus ordo, nulla rerum,* *Chare Christo Carole.*

*Mens & lingua, cor, voluntas.* *Nunc fiescat vastitas.*

*Salve Regum sancta proles.* *Laudem dando personet.*

*Chare Christo Carole, &c.*

*Clerus ipse primitus.*



Dicat omnis plebis agmen, Consonent in laudibus.  
Dives, pauper, sospes, æger, Chare Christo Carole, &c.

Which *Salve* is 7. times more repeated in that Poem,  
with other Prayers for Prince *Charles*.

e Ibid. 643.  
&c.

In his Poem, (e) *In adventu Lotharii Imperatoris*, he useth  
these Prayers for and Acclamations to him.

*Imperator magne vibas.*  
*Gaudeat totum tilorum,*  
*Omnis ætas, omnis ordo,*  
*Imperator magne vibas,*  
*Sancta Lothari, Maria virgo,*  
*Et simul cum Patre magno,*  
*Imperator magne vibas,*  
*Et Valens junctis beatis,*  
*Vestra pax in pace cundos,*  
*Intus, extra, longe, surta,*  
*Witto cedat, atque Bulgar*  
*Wita, virtus et potestas,*  
*Fama felix te sequatur*  
*Summa summa Trinitati,*  
*Quæ gubernet et coronet,*  
*Imperator magne vibas.*  
*Semper et feliciter, which*

is ten times repeated.  
*Agmen hic fidelium,*  
*Corde dicens intimo,*  
*Semper et feliciter,*  
*Te cum Fratribus,*  
*Servet, amet, protegat,*  
*Semper et feliciter.*  
*Hoc Precetur omnibus,*  
*Firmet apta subditos,*  
*Fulgeat concordia,*  
*Omnis ardor Hostium,*  
*Robur et victoria,*  
*Atque vitæ præmia,*  
*Sit per ævum Gloria,*  
*Te per omne seculum,*  
*Semper et feliciter.*

Anno 840.

\* Bibliotheca  
Patrum, Tom.  
9. pars 1. p.  
991.

\* *Walafridus Strabus* Abbot of *St. Gall*, in his Poem to  
*Ludovicus* the Emperor makes this expression of his Loy-  
alty to, and prays thus for him.

*Vilia pro meritis sunt hæc munuscula vestris,*  
*Sed tamen ex pleno quæ dat amore fides.*  
*Quam vobis servare diu, totumque per ævum,*  
*Hanc animam veluti nitam ad usque obitum.*  
*Quid mihi, quid possit consistere clarius unquam,*  
*Gloria quam Domini continuata pii, &c.*

\* Deus.

\* *Ipse pio tures, divinaque munera Regi,*  
*Et clarum æterno tempore det columen.*

*Pacem.*

*Pacem consilio faciet retinere salubri,  
Quem paci æternæ muneribusque parat,  
Hæc vos cum vestris repetitis sæptus Annis,  
Hæc ad festa Deus probebat incolumes.*

In his Verses to the (a) *Empresse Judeth*, he prays thus for her, and hers. a Ibid. p. 991  
G.

————— *Dabo quod ipse*  
*Hactenus orabam, quæque petenda reor.  
Vita, præsidio, pace et solamine Chri st i,  
Vos vestrosque simul tempus in omne frui.  
Proxima sanctorum quod nos per festa dierum,  
Plenus acturos credimus et volumus.*

In another (b) Poem to her, in reference to her name *Judeth*, he prays thus for her. b Ibid. p. 990.  
F.

*Nomine quem sequitur, factis da Chri ste sequatur,  
Pace, fide, pietate, animo, sermonibus, ausis,  
Dogmate, consiliis, successu, et prole fidelis, &c.  
Læta cubans, sit læta sedens, sit læta resurgens,  
Lateturque poli felix in sede locata.*

In his other (c) Verses to her, he prays thus. c Ibid. p. 991.  
C.

*Vos vestrosque Dei semper miserata potestas,  
Protega, exaltet, firmet, regat, amet, adjuvet.*

And in his (d) Poem to *Charles the Emperors Son* by *Judeth*, he prays thus for him. d Ibid. p. 991.  
B.

*Majestas tibi cuncta Dei det prospera semper,  
Et vitæ æternæ dulcia dona feret.*

*Haymo* Bishop of *Halberstat* in *Germany*, *Interpretatio*. in 1 Epist. Tim. c. 2. v. 1, 2, 3: hath the self-same Commentary, and Words, pressing the duty of praying for Kings, as *Remigius* forecited. Anno 840.  
Hinc.

Anno 810.

\* Bibl. Patrum  
Tom. 9. P. 42,  
43.

*Hincmarus* Archbishop of *Rhemes* in France, flourishing under *Charles the Great*, and *was* his sonne, one of the learnedest Scholars in that age, in his \* *Epistola 1. ad Ludovicum Balbum Regem*, who desired his advice, how hee might settle and govern his distracted Kingdom in peace, in such a time of confusion, as we now are in; returns him this answer, in an Epistle thus directed. *Domino Ludovico Regi glorioso, Sit semper Salus et Vita.* 1. That he should elect good Counsellers of State, *quia boni Reges constituti bonos sibi Consiliarios adhibuerunt, & per bonos Reges & bonos Consiliarios regimen populi multa bona habuerunt.* 2ly. *Ut Seniores et Regni sui Primores convocaret, ut omnes Communi Concilio de Communi Necessitate et Utilitate tractetis:* (the best means of publike peace and settlement, as he proves by sundry former presidents;) *nec in exordio Regni vestri inter Primores Regni de vestro Regimine oriatur discordia, que non sine impedimento possit esse sedata. Et Regni Primores qui vobiscum sunt, sic seipsos & suas voluntates contemperent, ne alios istius Regni Primores ad scandalum per suam cupiditatem, aut negligentiam provocent.* 3ly That when this Great Parliamentary Council of the Nobles, and Great men of the Realm should assemble, they should treat of these 6. Heads, very pertinent and seasonable for our times.

Primò, qualiter vos in regimine Regni cum honore & salvamento, ac supplemento de his quæ necessaria sunt, cum Regno ac domo vestro possitis insistere. Secundò, ut Capitulum, de honore sanctæ Ecclesiæ & Sacerdotum & Servorum Dei debito privilegio ad effectum perducipossit; ut & Ecclesiæ in isto Regno per occasionabiles cicadas & per indeletas consuetudinarias exactiones, quæ tempore *Pipini, Caroli & Ludovici* non fuerunt, ante annos viginti impositas, non affligantur. Tertiò, qualiter Regni Primores cum debita serenitate & honore ergà vos consistere possint, & cæteri Nobiles homines in Regno securitatem habeant, ne per diversa ingenia a suis opibus, quas habere potuerint, despolientur: quia postquam radix omnium malorum cupiditas in Regno isto exarsit,



exarsit, ut nullus, aut pœnè nullus honorem, aut aliquod bonum sine precio possit acquirere, aut tenere, aut securitatem habere; pax, & consilium & justitia, atque judicium, sicut necesse fuerat, locum in isto Regno non habuerunt. Quartò, ut inveniatis cum Deo & vestris fidelibus, qualiter istæ rapinæ & deprædationes in isto regno cessent, & miser iste populus, qui jam per plures annos perde prædationes diversas & continuas & per exactiões ad *Normannos* repellendos affligitur, aliquod \*remedium habeat, & justitia & judicium quæ quasi emortua apud nos sunt, reviviscant : quia usque modo, jam ante plures annos locum in isto regno defensio non habent, sed redemptio & tributum, & non solum pauperes homines, sed & Ecclesias quondam divites tam emarciatas habent. Quintò, ut concordiam quæ secundum Deum est, inter fideles Dei & vestros haberi, & vigere quantum potueritis, satagatis; & vos talem ergà eos præparetis, ut verum consilium vobis dare possint & audeant, &c. Sexto, ut inveniatis cum Deo & vestris fidelibus, qualiter pacem & amicitiam secundum Deum cum vestris sobrinis, patrui vestri filiis, & juvenum adiutorium vobis ad Dei voluntatem, & sanctæ Ecclesiæ ac vestrum honorem, at communem fidelium vestrorum Salvationem exhibeatis. Cæterum qualiter hæc ad effectum perveniant, et cætera necessaria inveniantur, et assequantur, *Deus est exorandus, &c.* Faciendum est judicium pro iniquorum correctione, et pro injuriarum sustentium directione, non pro malevolentia ultione, nec pro justam causam habentium oppressione, &c. Sollicitè unicuique ambulandum est cum Deo suo, et Regi præcipuè, qui sub tantis erit in pœnis in futuro seculo, si malus fuerit, super quantos fuerit in isto seculo, in quo se à malicia non correxit, et non fecit judicium et justitiam, et non ambulavit sollicitè cum Deo suo.

\* remissum.

|| In the front of his 2d. Epistle to the Emperor *Charles* || *Ibid.* p. 44, the *Gresse*, Præsentem et futuram optat prosperitatem et gloriam; advising him : Ut Ecclesiam *Gallicanam* pœnè collapsam restituat, Regni dissidia tollat, Justitiæ leges apud Primores æquè ac subditos sanctas tectas conservare,

Divinum auxilium per preces crebro imperare, impios et sceleratos coercere; orphanorum et pupillorum patrocinium suscipere; humilitatem, caritatem, mansuetudinem erga omnes sectari, improborumque societatem et familiaritatem defugere: as the readiest way to publick peace, unity and prosperity. His 3d. and 4th. Epistles are full of excellent instructions for young Kings: and his 5th. very pertinent to our Condition. The Emperor *Lewes* the 2d. being dead, *Charles the Bald King of France* went into *Italy* to obtain the *Imperial Crown* from the Pope: which his Brother *Lewes*, King of *Germany*, taking in ill part, attempted in his absence to invade the Realm of *France*. Whereupon divers Bishops and Nobles of *France* being doubtfull what to do in this difficult Cause, craved the advice of their Metropolitan, *Hincmarus* Archbishop of *Rhemes*; who in this Epistle adviseth them at large: *In tanta discrimine, confugiendum esse ad arma spiritualia orationum, jejuniorum, aliorumque id genus praesidiozum; et in fide proprii Regis Caroli, licet absit, fortiter persistendum; nec oves ulla ratione, quantumvis Ludovicus vi invadat regnum, deserendas, Ipsosque Reges libere de suis erratis commonefaciendos, ac si parere nolint, etiam à corpore Christi abscindendos; quod multorum S. Patrum exemplis fuscè probat.* After his debate of the difficulties and dangers on both sides in resisting the unjust invador of his Brothers Realm, and deserting *Charles* their absent lawfull King, he resolves thus; *Nos Episcopi Domini nostri Caroli, si acciderit ut consulere ei non possimus, sicuti cupimus in temporali sui Regni defensione atque tuitione, et consulamus ei in debita Fidei observatione. Consulamus et Nobis Dei cooperatione in pia Dei erga illum observatione, et continua mentis devotione atque pro eo apud Deum et Sanctos ejus obsecratione, &c. Consulamus et nobis ne pro quacunque cupiditate vel temporali emolumento ab illius debita fide exstantes, quenquam in illius regnum missis Episcopis, vel quibuscunque internunciis, invitemus, nec pro Abbatiis, vel honoribus temporalibus, atque rebus, vel facultatibus nos venundemus, Juxta si-*  
miles

\* *Ibid.* p. 60,  
61.

nilles effecti, qui abiens ad *Iudeos* dixit; Quid vultis mihi dare, & ego vobis eum tradam? Est etiam, quoniam ab alio quocunque iuste & rationabiliter credi non poterimus neque debemus, si quocunque terreno lucro vel illata iniuria, salva in Deum fide, seniozi nostro (Regi) Fidem non servaverimus, &c. Consulamur etiam quantum adjuvante Domino poterimus, Sociis & commilitonibus nostris, exhortantes eos, ut fidem debitam apud eum observent, &c. Consulamur etiam ei, si fortè quis fuerit, qui in absentia ejus Regnum ipsius molietur subripere, ut moneamus eum de Sacramentis inter se, et Seniozem nostrum factis, quæ Rex noster servare velle fatetur, et proponemus ei sententiam Domini prolatam per *Jeremiam* Prophetam contra *Sedechiam*, qui juravit *Nebuchadonozor* Gentili Regi in Nomine Domini *Ezech.* 17. & *Hierom.* ibid. (whose severe judgement on him for this Perjury he recites at large out of 4 *King* 25. together with the danger of Perjury out of St. *Augustin*, *Epist.* 89. who files it, Gravissimum peccatum) Si autem & contra Præpositum suum agentibus consulere non potuerimus; secundum verba (a) sancti *Ambrosii*, consulamus Nobis, ne faciamus quacunque cupiditate, vel adulatione, vel deceptione, vel communicatione undè vituperetur Ministerium nostrum, & perdamus nomen bonum, &c. Et non solum in vestigalibus stipendiariis militiæ, & Ecclesiis debitis, et Regibus deservire subimur, verum et in Orationibus, sicut *Augustinus* in libro (b) *De Civitate Dei* ostendit, (whose words he recites at large.) After which he thus winds up this most learned and seasonable Epistle, worthy reading. Si denique Rex noster fuerit, annuente Deo reversus, recipiamus eum cum gaudio, & de sibi ac Ecclesiæ atque Regni necessariis in postmodum procurare Episcopaliter illum commoneamus, et prosperitati suæ congaudeamus; si vero, quod non optamus, aliter iudicio Dei contigerit, Devotionem ac fidem debitam erga illum sinceriter custodientes, sicut scriptum est, dicamus corde, dicamus & ore Domino, exultaverunt

a In 1 *Epist.*  
ad *Tim.* *E-*  
*pist.* 26. 1  
*Tim.* 3.

b *Lib.* 19. c.  
26, 27.



verunt filia *Juda*, id est, confessionis humillimæ, in omnibus judiciis tuis Domine. This was the advice of that learned loyal Bishop in that Age upon this occasion.

Anno 1000. Gerbertus Archbishop of Rheims, afterwards Pope Sylvester the 2d. as he hath this expression of his Loyalty to the Emperor *Otho*, Epist. 1. *Non dicatur reus, cui pro Cæsare stare semper fuit gloria, contra Cæsarem ignominia.* So in his his 20. Epistle, *Adelaidi Imperatrici*, he concludes thus: *Mæ sententia hæc est, quam fidem filio Domina mea (Imperatori) asservavi, eam matri servabo; si nequeo præsens, saltem absens, benè loquendo, bene optando, bene ozando.* He begins his 154. Epistle *Othoni Imperatori* thus.

*Domino & glorioso Othono semper Augusto Gerbertus gratia Domini Remorum Episcopus, quicquid tanto Imperatori dignum.* And in his 31. Epistle to *Diedericus* the Bishop, in the person of Prince *Charles* the Emperors Nephew, he thus brands him for his perjury and treachery to the Emperor, and the Republick. *Diederico Hypocritarum idæa, Imperatorum infidelissimo, prolisque parricidæ, ac in communi hosti Reipublicæ. Tu divina & humana confundisti jura. Cur pastoralis officio minas intendis? quasi verò tu pastor, & non lupo rapax, & non potius alter Judas Apostolus, qui Dominum suum 30. perdidit argenteis, & tu Episcopus qui Dominum tuum Regem Heredem Regni Regno privasti spe famossissimi questus, &c.*

Anno 1010. (b) *Fulbertus Carnotensis Episcopus*, inscribes his 3, 4, b *Bibliotheca* & 13, & 93. Epistles to *Robert King of France* thus. *Domino suo Regi Roberto lenigissimo, Fulbertus Dei & sui Patrum, Tom. 11. p. 6. F. p. gratia Carnotensis Episcopus, in gratia Regis Regum 7. A. p. 9. 8. semper manere; statu plenæ felicitatis; in perpetuum P. 22, 23, 24, regnare. Cursum honesti continuum ad beatitudinem finis. 25, 26. He concludes his 76, 77, 78, & 92 Epistles to this King, with *Valete regaliter; Vale nunc & semper. Vigeat excellentia vestra.* He inscribes his 96. Epistle with this option: *Aeterni Regis consortium;* and ends it thus: *Onnipotens Deus dilatet Imperium vestrum, et dextra vos semper protegat ad pacem sanctæ Ecclesiæ; Vitam vobis longam tribuat, et sua vos benedictione in omnibus eronet.**

net. His 97. Epistle is thus directed : *Nobilissimo Regi Danemarchiæ Cnuto, Fulbert. Dei gratia Carnotensium Episcopus, cum suis Clericis et Monachis Orationis suffragium.* In which he writes : *Te non modo Christianum, verum etiam erga Ecclesias atque Dei servos benignissimum largitorem agnoscimus. Unde gratias agentes Regi Regum, ex cuius dispositione talia descendunt; Rogamus ut ipse Regnum tuum in vobis prosperari faciat, et animam tuam a peccatis absolbat, per eternum & consubstantialem sibi unigenitum Christum Dominum nostrum in unitate Spiritus sancti. Amen.* And his 150 Epist. is thus directed, *Dilectissimo Domino suo Roberto, Regi ac Regine Constantiæ, Verum in Domino constantissimo Fulbertus humilis Carnot. Episcopus Fidelitatis obsequium et orationum suffragium, quantum scit et potest.* I pretermitt his other prayers and options of this kind, Epist. 89, 90, 91, &c.

Oecumenius in his *Enarratio* in 1 Tim. 2. 1, 2. useth the self-same words and passages touching prayers, intercessions and supplications for Kings, as St. Chrysostom and Theodoret, forcited, p. 111, 112, 116, &c.

The like doth Theophylact, upon the 1 Tim. 2. 1, 2. Anno 1070, whom they both follow.

St. Bernard Abbot of *Clarevall* thus begins and proceeds in his *Epistola 45. ad Ludovicum Regem Francorum* (written in the name of all the Cistercian Abbots and Monks) *Eximio Regi Francorum Ludovico, Stephanus Abbas Cisterciensis, totusque Conventus Abbatum et Fratrum Cisterciensium, salutem, sospitatem et pacem in Christo Jesu. Rex cæli et terræ regnum vobis in terra donavit, donaturus et in cælo, si quod accepistis justè & sapienter amministrare studueritis. Hoc est quod Vobis optamus, et pro Vobis oramus, ut et hic fideliter, et illic feliciter regnetis. Ceterum vos quoniam consilio, Eisdem Postis pro Vobis orationibus, quas, si recolitis, olim tam humiliter requisistis, modo tam acriter repugnatis? Qua enim fiducia manus pro Vobis levare possumus ad sponsum Ecclesiæ, quam ita et sine causa, ut putamus, ausu inconsulto contristatis? Gravem siquidem adversum vos apud eundem sponsum, et Dominum suum*

\* See Epistola  
272.

querimoniam deponit, dum quem acceperat defensorem, sustinet oppugnatorem, &c. Alioquin si non meremur exaudiri, sed contemnimur, et nos, fratres et amici vestri, et qui quotidie oramus pro Vobis, et Filiis Vestris, et Regno; ex hac jam noveritis parvitatem nostram, &c. He begins his 170 Epistle, ad Ludovicum Juniozem Regem Francorum, with this loyal preface, and seconds it with his constant prayers day and night. Si totus orbis adversum me conjuraret, \* ut quippiam molirem adversus regiam Majestatem, ego tamen Deum timerem, & ordinatum ab eo Regem offendere temere non auderem. Nec enim ignoro ubi legerim; Qui potestati resistit, Dei ordinationi resistit, &c. Non contristabit per illum & de illo Ecclesiam suam, in quem et de quo in tantis plura letificavit: Quem suo munere contulit, sua longanimitate servabit; et si quid aliter sapitis, et hoc ipsum vobis revelabit, et erudiet corda in sapientia. Hoc optamus, hoc oramus die et nocte. He begins his 220 Epistle to this King thus, Libenter quidem sicut ipse fateri dignamini, etiam propria testante conscientia, quæ ad bonorem vestrum et regni vestri utilitatem spectant, pro nostro exiguo posse et querimus & queremus: though he sharply reprehends him therein: In his 221 Epistle to this King (who oppugned the Church) he writes thus. Profecto stabimus & pugnabimus usque ad mortem, si ita oportuerit, pro matre nostra, armis quibus licet, non scutis et gladiis, sed precibus fletibusque ad Deum. Et ego quidem qui me memini præter Quotidianas preces, quas pro Pace et Salute vestra, atque Regno coram Domino supplex ipso teste fundebam. And why so? Insuper et fratri vestro, ejusque militibus balastariisque Domos Episcopales contra ius et phas inhabitandas, et res Ecclesiæ in huiusmodi nefarios usus profligandas audacter nimitum exponitis. Dico vobis non erit diu inultum, si hæc ita facere pergitis, &c. His 255 Epistle begins thus, Ludovico Dei gratia excellentissimo Regi Francorum, Bernardus Clarevallis vocatus Abbas, fidelis suus, salutem à Rege Regum, & Domino dominantium Ipsi, et Dilectæ ejus, et Filiis ejus. Regna terræ & jura Regnorum tunc sanè sana suis Dominis atque illa persistunt, si divinis ordinationibus ac dispositionibus non resistunt,



resistunt, &c. He addes, *Colligitur Concilium. Quid in hoc detrabitur Regiæ gloriæ, regni utilitatibus? Ibi Univerſæ Eccleſiæ commendabitur ac rememorabitur Excellentiæ veſtræ prompta et ſpecialis Devotio, qui Regum primus, aut certè inter primos rabiei perſequentium eandem matrèm veſtram ſtrenuiſſimè, et chriſtianiſſimè defendendo obviaſtis. Ibi glorioſè ab ingenti illa multitudine debita gratiæ referentur vobis: Ibi a Millibus Sanctorum orabitur pro vobis et veſtris.* He begins his 138 Epistle, thus. *Henrico illuſtriſſimo Regi Anglorum, B. Abbas dictus de Clarevalle, honorem, ſoſpitem & pacem.* And his 139 Epistle, thus. *Lothario Dei gratia Imperatori Auguſto, B. Abbas de Clarevalle. Si quid poteſt peccatoris Oratio, Benedictus Deus, qui vos elegit, et erexit cornu ſalutis vobis ad Laudem et Gloriam Promittis ſut, et reparandum Imperii decus, ad ſubveniendum Eccleſiæ ſuæ in tempore malo, Poſtremo, ad operandum etiam nunc ſalutem in medio terræ.* From all which paſſages it is moſt apparent, that this devout Abbot, with all the Abbots, Monks, Clergy, and Councils in that age, did conſtantly pray for their own Chriſtian Kings, their Queens, Sons, Poſteritie, and other Kings & Emperors, wiſhing all health, ſafety, happineſſe, proſperity to them, and their Realms, for the Churches happineſſe, and did bleſſe God for their reigns, exaltations, ſucceſſes, Piety, Zeal, and Government.

*Petrus Abbas Cluniaceniſis, Epist. 1. 2. Epist. 7. Sigivardo Norwegiorum Regi, prefaceth his Epistle with this ſalutation; in præſenti feliciter, in futuro, feliciffimè cum Chriſto regnare: & begins it with this Thankſgiving to God: Omnipotenti et æterno Regi toto cordis affectu gratias agimus, qui menti veſtræ favorem et amorem ſuum inſpirare dignatus, in vobis amorem cœleſtium terrenis affectibus prævaluiſſe oſtendit, &c.* And thus cloſeth it, *Ipsi omnium bonorum largitori grates quas poſſumus agimus; et ut hoc ad effectum perducere ſatagatis, votis omnibus exoramus.* Epist. 39. *Glorioſo Principi et magnifico Conſtantinopolitanae urbis Imperatori, Ioanni Cale,* he wiſheth, *Salutem ab eo qui dat ſalutem Regibus: beginning*

Anno 1140.  
h Bibliorheca  
Patrum, Tom.  
12. Pars 2. p.  
53. 74, 77, 80,  
81, 108, 109,  
128.

ning with this Thanksgiving. *Gratias omnipotenti Regi Regum, cujus Regnum Regnum est omnium seculorum, qui Imperatoriam Majestatem vestram super omnes Christiani nominis Principes exaltavit, et ad tenendam toto orbe Ecclesiam suam, velut in medio Orientis, Occidentis, Aquilonis constituit, &c. Et ut aliquid beneficii spiritualis vobis istud facientibus, rependamus, sicut Prædecessores nostri ac nos ipsi, Reges Francorum, Reges Anglorum, Reges Hispanorum, Reges Romanorum, ipsos Imperatores, ac vicinos vobis Reges Ungarorum confratres et comparticipes omnium beneficiorum Cluniacensis congregationis fecimus (by their daily Prayers for them) ita sublimitatem vestram, ex parte omnipotentis Dei, &c. in eisdem et spiritualibus beneficiis, plenè et perfectè, in quantum licet, suscipimus: ut omnipotens Salvator et hic temporale Regnum vobis adaugeat et conservet, et in futuro, cum sanctis Regibus vos ad sempiternum perducatur. Amen.* He begins his 46. Epistle to the King of Irsusalem with the like Salutation and Thanksgiving to God. *Epistola l. 3. Epist. 3.* Illustri et religioso Regi Siciliæ, Domino et amico Rotgerio, he useth the very same Salutation, blesseth God for him, and ends with this prayer for him: *Inde lætamur, inde in domino gloriamur, inde Celsitudinem vestram, etsi vultu incognitam, veræ dilectionis brachiis amplectimur: et ut ad honorem nominis sui, et ad salutem populi sui omnipotens Salvator vestram regalem potentiam magnificet et conservet, humiliter et frequenter precamur. Epist. l. 4. Epist. 37.* to the same King Rotgerio: he wisheth, Bonorum Regum dignitatem et honorem: beginning it with *Gratias omnipotenti Regi Regum, qui sublimitatem vestram inter universos Christiani orbis Reges ac Principes quadam specialis magnificentiæ gloria insignivit, quadam gloriosi nominis fama singulariter exaltavit. Adding, Personam vestram Regnumque Omnipotenti Deo, Religiosisque tam nostris, quam aliis congregationibus, studiosissime commendabit. Epistola 36* Illustri ac magnifico Principi, Domino Ludovico Regi Francorum, is prefaced

faced with this option : Feliciter hic regnare, Regemque Regum in Regno ac decore suo videre : and begins with , Licet Regis æterni militiam, quam per te Regem terrenum contra inimicos crucis suæ armare disposuit, ad peregrina euntem comitari non valeam : Debet tamen, oratione, consilio, et auxilio, quali quantoque poterò, prosequi concupisco , &c. I shall only adde, *Epist. l. 6. Epist. 16. Magnifico Principi, domino Rotgero, Regi Sicilia, Frater Petrus humilis Cluniacensium Abbas, Salutem præsentem et Regnum sempiternum. Audientes obitum filiorum, vestrorum valde doluimus, et tàm pro sollicitate vestra, quàm pro omnibus illorum, Missas celebrari, orationes ad Deum sancti, eleemosynas fieri, in conventu nostro præcepimus. Non solum autem nunc sed et sæpe diebus solempnibus et majoribus capitulis nostris, inter alios Reges amicos et Benefactores nostros, vestri memoriam frequentamus.*

*Stephanus Tornacensis Episcopus, thus ends his Epistola 39. Illustri, R. Hungaria Regi : Valeat sanctitas vestra et Regnum vestrum coram Domino. And he inscribes his 170 Epistle thus. Canuto Illustri Dacorum Regi, Salutem, vitam et victoriam, and concludes it in this manner, Valeat et crescat in dies semper Magnificencia vestra.*

Anno 1160.  
Bibliotheca  
Patrum. Tom.  
12. part 2. P.  
502, 527.

I could draw down a continual series of Authorities almost every year, from the year of our Lord 1200. till this present, pressing and practicing this duty of Prayer for Kings, in publick and private, in their Commentaries, Epistles, and other writings ; but to avoid Prolixity, I shall refer the Readers to *Hugo de sancto victore, Petrus Lombardus, Nicholaus Gorran, Anselmus Laudensis, Petrus Comestor, Hugo Cardinalis, Dion. Carthusianus, Nicholaus Lyranus, Hugo de sancto victore, Isidor. Clarus, Vnus Theodorus, Johannis Sarisburiensis, Alexander Alesius, Jo. Arboreus, Jo. Bradmylerus, Tho. de Vio Cajetanus, Calvin, Bulinger, Gualther, Hemmingius, Arrias Montanus, Nic. Hemmingius, And. Hyperius, And. Scaynus, Nic. Selnec-*  
cerus,



cerus, Dan. Tossanus, Fran. Titeburamus, Jo. Brandmyllerus, Jo. Faber, Egidius Hunnius, Jo. Myer, Alf. Salmeron, Guil. Estius, Jo. Gagneius, Claud. Guiliandus, Cornelius a Lapide, Junius, Beza, Marlorat, Lamb. Danaus, Cl. Espenceus, Ant. Fayus, Phil. Melancthon, Wolf. Musculus, Jo. Piscator, Frid. Balduinus, Deodatus, Georg. Dibuadius, Georg. Wenrichius, Adam. Sashout, Pet. Steuartius, Jodoc. Willichius, Hugo Grotius, Dr. Hamond, and others in their Commentaries, Explanations, and Annotations on the 1 Tim. 2. 1, 2, 3. the Harmony of Confessions, Chapter of the Civil Magistrate, who all presse this duty in point of precept and practice, as well for Pagan as Christian, vicious and tyrannical, as Virtuous and Gracious, Heretical and Popish, as well as Orthodox and Protestant Kings and Emperors. As for the Forms of publick and private Prayers for them, I shall refer you to all antient and modern Missals, Processionals, Pontificals, Ceremonials, Psalters, Primers, Litanies, Manuals, Books of Prayers and Devotions, which are almost infinite in all Popish and Protestant Kingdoms throughout the World. I shall only recite a few publick Prayers of this Nature, for Example sake.

b Bibliotheca  
Patrum, Tom.  
15. p. 750 A.

The 1. is *Missu Æthiopum*, Or the usual Forms of Common Prayers used in all the Æthiopian Churches: wherein there are these, *Preces pro Rege Da Domine pacem, Regi nostro Claudio, et Principibus ejus, & Judicibus ejus, & subditis ejus, orna eos omni genere pacis, Rex pacis pacem da Nobis, quoniam omnia dedisti Nobis.*

The 2. is the antient Prayers used for the Roman Emperors in Churches: *Deus Regnorum omnium & Christiani maximè Protector Imperii: Da servo tuo Imperatori nostro R. triumphum virtutis tue scienter excolere, ut qui tua constitutione est Princeps, tuo munere sit Potens, Per eundem Dominum nostrum.*

Georgii Cas-  
sandræ Preces  
Ecclesiasticæ  
p. 373.

*Deus qui ad prædicandum æterni Regis Evangelium, Romanorum Imperium præparasti, prætere famulo tuo Imperatori nostro R. arma cælestia, ut pax Ecclesiarum nulla turbetur tempestate bellorum, Per eundem Dominum nostrum.*

These two Forms of publick Prayers are still retained

in

in *Missale Romanum* ex decreto Concilii Tridentini, Printed *Salamanicæ*, 1588. *Orationes ad diversa*, p. 81, 82. and *Missale Romanum* ex decreto Pii quinti *Antuerpiæ* 1630. *Orationes ad diversa*, p. 76, 77. to which there are these two Prayers, *pro Rege* subjoyned.

*Quæsumus omnipotens Deus ut famulus tuus, N. Rex noster, qui tui miseratione suscepit Regni gubernacula, virtutum etiam omnium percipiat incrementa: quibus decenter ornatu, & vitiorum monstra devitare, & ad te qui via, veritas & vita es, gratosus valeat pervenire. Per Dominum.*

*Munera quæsumus Domine, oblata sanctifica, ut & nobis Unigeniti tui corpus fiant. Et Regi nostro ad optinendam animæ corporisque salutem; et ad peragendum insunctum officium, te largiente, usquequaque proficiant. Per eundem Dominum nostrum Jesum Christum.*

What other Prayers have been used for them, I have before transcribed, p. 40. To which I shall adde, that in most \* *Litanies*, there is this Prayer inserted. *Et Regibus, et Principibus Christianis pacem et veram concordiam donare digneris; te rogamus.* Never more seasonable to be used than now.

\* See Sacre Litaniæ Variæ *Antuerpiæ* 1629. p. 217.

In the *Pontificale Romanum*, restored and published by command of Pope Clement the 8. printed *Antuerpiæ* 1627. p. 486, 487. There is this set Form of receiving the Emperor, when he comes to any City, or notable Town, by the Clergy thereof in way of Procession, intituled, *Ordo ad Recipiendum Processionaliter Imperatorem. Quando Imperator venit ad aliquam urbem vel oppidum insignem, Clerus urbis obviam venit ei Processionaliter, extra portam, &c. Imperator, ex equo descendens, &c. sub baldachino ducitur usque ad Ecclesiam. Processio præcedit immediate Imperatorem, &c. Whiles they go in procession towards the Church, divers Anthems and Hymes are sung; and when the Emperor enters into the Church, the Bishop or chief Minister, turning towards the Emperor, saith, Deus judicium tuum Regi da: and the Chorus answer, Et justitiam tuam filio Regis, U. saluum fac P. Imperatorem nostrum Domine. R. Deus meus sperantem in te. U. mitte*  
V et

Psal. 72.

ei auxilium Domine de sancto. *R.* Et de Sion tueri sum.  
*V.* Nihil proficiat Inimicus in eo. *R.* Et filius iniquita-  
tis non opponat nocere ei. *V.* Fiat pax in virtute tua. *R.*  
*Et abundantia in turribus ejus. V.* Dominus exaudi orationem  
meam. *R.* Et clamor meus ad te veniat. *V.* Dominus vobis-  
cum. *R.* Et cum spiritu tuo. *Oremus.*

*Deus in cujus manu sunt corda Regum, inclina ad preces  
humilitatis nostræ aures misericordiæ tuæ, Et Impera-  
tori nostro famulo tuo ꝑ. Regimen tuæ sapientiæ appo-  
ne, ut hauſtis de tuo fonte consiliis, et tibi placeat, et su-  
per omnia regna præcellat.*

*Præſtende Domine quaſumus, famulo tuo ꝑ. Imperatori  
nostro dexteram celeſtis auxilii, ut te toto corde perqui-  
ret, et quæ digne poſtulat aſſequi mereatur. Per Chriſtum  
Dominum noſtrum. Amen.*

After which follows p. 487, 488. Ordo ad recipiendum  
proceſſionaliter Regem; almoſt in the ſelf-ſame words with  
ſome variation only in the Anthem; and this Prayer.

*Deus, cui omnis poteſtas & dignitas ſamulatur, da huic ſa-  
mulo tuo Regi noſtro ꝑ. ꝑroſperum ſuæ dignitatis effec-  
tum, in qua te ſemper timeat, tibiꝑue jugiter placere  
contendat. Per Chriſtum Dominum noſtrum. Amen.*

Ibidem p. 489. follows, Ordo ad recipiendum proceſſiona-  
liter Principem magnæ potentie, little different from that of  
Kings. And p. 491. Ordo ad recipiendum proceſſionaliter Im-  
peratricem vel Reginam. Where the reſponſory is fitted to  
theſe Perſons; and then this Prayer enſues. *Oremus.*

*Deus, cujus providentia in ſua diſpoſitione non fallitur, inef-  
fabilem clementiam tuam ſupplices exoramus, ut ſicut Eſther  
Reginam, Iſraelitica plebis cauſa ſalutis, ad Regis Aſſueri  
thalamum, regnique ſui conſortium tranſire feciſti: ita hanc  
ſamulam tuam Chriſtianæ plebis ſalutis gratia, ad gra-  
tiam tuam tranſire facias; ſut tibi ſuper omnia jugiter  
placere deſideret, et te inſpirante, quæ tibi placita ſunt,  
toto corde perficiat, et dextera tuæ potentie illam ſemper  
hic et ubique circumdet. Per Chriſtum Dominum noſtrum.  
Amen.*

I ſhall cloze up this Chapter with the Decree of the

\* Synod



\* Synod of Towers in France, Anno 1584. Inprimis, Deo optimo maximo hac Synodus referendas gratias censuit, (prouit refert) Quod diuini ejus spiritus afflatu, Christianissimus Rex noster, Ecclesiæ Dei statum ac ordinem modis omnibus Roborare disponens; Conciliorum Provincialium in universo Galliarum regno celebrationem gratam non solum habuerit, sed eam etiam indici procurauerit: hinc futurum sperans, ut quæ summo nostro malo diutius grassate sunt Hæreses, radicitus extirpentur, & quibus turpiter Ecclesia deformatur, prorsus aboleantur abusus, ac toti Gallie multis jamdudum seditionibus, ac perturbationibus afflictæ, omnium bonorum votis desiderata par plenissime restituatur. Idcirco summopere exoptat, et humilibus a Deo precibus obtinere contendit hæc Synodus, ut Regem tam piū, tamque Religiosum fidei suæ conseruatione stabiliat, æque iustitiæ rogatione muniat, pacem et locupletem reddat, misericordiæ fulciat affectibus, virium fortitudine roboret, commissa sibi Regni Gubernacula discreto moderamine tenere concedat, ut commissos sibi populos benigne regat, æque iudicet, et ad pietatis jura modifecetur, illum et piissimam Religiosamque ejus sponsam virili prole fructuosaque Regni successore locupletet, ejusque optimam matrem, quam diutissime conseruet. Itaque cum sancta sit et Augusta Regum Majestas, atque ut Sacrilegus et parricida, qui vel re vel verbo tenus Regem violat; Quod priscis cautum est Conciliis, quodque præsertim in Synodo apud Lauriacum pagum Andegavensem habita pridem fuit constitutum, renovans hæc Synodus statuit. Quandoquidem Religioni inimicum, & hominibus constat esse perniciosum, futura curiosius perscrutari, & fati Principum eorumque casus inquirere, cum scriptum sit; Non est vestrum nosse momenta, vel tempora, quæ Pater posuit in sua potestate: hoc Decreto censemus, ut quisquis inventus fuerit talia perquisivisse, et vivente Principe a alio Regni successore habendo consilium inisse, atque hac in re socios conciliasse, a conventu Catholicorum excommunicationis sententia expellatur.

\* Laur. enrius Boche<sup>1</sup>os  
Decret. Eccl.  
Gal. l. 5. Tit.  
1. de Rege c.  
2. p. 696.

Quin etiam pro peruersis hominum moribus emendandis sa-

lubri deliberatione consensit, Ne quis in Principem maledicta congerat: Scriptum est enim a Legislatore; Principem populi tui ne maledixeris. Quod si quis fecerit, excommunicationis Ecclesiastica plectatur. Nam si maledici Regnum Dei non possidebunt; Quanto magis talis ab Ecclesia necessario pellitur, qui divina sententia violator, atque in Principem peccans, indentur.

Si quis contra Regiam dignitatem dolose, callide et peritiose machinari comprobatus fuerit, nisi dignissime satisfecerit, anathematizetur.

Si quis potestati Regiæ (quæ non est nisi a Deo) contumaci ac inflato Spiritu, contra auctoritatem et rationem pertinaciter contradicere præsumperit, et ejus iussis Imperiis obtemperare noluerit, anathema sit,



## CHAP. VIII.

Anno 565.  
a. Corippus,  
lib. 2. La Cœ-  
da Annorat. in  
Tertull. Apo-  
loges. Mr.  
Seidens Titles  
of Honor, p.  
168. Cedren.  
Hisor. col. 16.  
Zonaras, An-  
nal. Tom. 3. p.  
35.

**I** Now proceed in the last place to the Solemn publick Prayers, Acclamations, Supplications, Thanksgivings, Collects, usually made at the Solemn Coronations of Christian Emperors, Kings and Queens, and the Homage and Oaths of Allegiance and Fidelity then commonly sworn to them by their Prelates and Nobles, especially in England.

I shall begin with (a) Corippus, who poetically relating the manner of the Coronation of the Emperor Justin, and his Empresse Sophia, Anno 565, (he living in that Age) brings in the Patriarch of Constantinople, thus praying for him, and the People supplicating and praying for their

their happiness, long life, and prosperous Reign, with united reiterated Shouts and Acclamations.

*Postquam cuncta videt ritum præfecta priorum  
Pontificum summus, plenaque ætate venustus  
Adstantem benedixit eum, Cœlique potentem  
Crozans Dominum, sacro diademate jussit  
Augustum sanctæ caput, summoque coronam,  
Imponens apici, &c. After which the People  
Justinum, Sophiamque pares duo lumina mundi  
Esse ferunt. Regnate pares in sæcula, dicunt;  
Felicis Annos Dominis felicitibus orant;  
Insonuit vox illa dñi, tandemque quievit.*

*Cautacbutenus, Histor. l. 1. c. 41. recording at large the Ceremonies used at the Coronation of the Emperors of Constantinople, and particularly of the Inauguration of Andronicus the younger, Anno 1330. informs us, That the Patriarch of Constantinople ascending upon a Scaffold : Patriarcha præcationes ad Imperatorum unctionem compositas, alias submissa, alias clara voce, omnibus audientibus ordine recitat, ac Deum, ei qui ungendus est propitiat, &c. Patriarcha vero ad solem consistens, pro Imperatore, Imperatrice, et eorum populis præces pronunciat. After which Diaconus sublata voce inquit, Desinor sit Dominus Deus potentie Imperii vestri, in Regno suo ubique, nunc et semper, et in sæcula seculorum, addens, Amen. Deinceps et reliqui Diaconi ac Sacerdotes adeuntes, idem comprecantur. After his Consecration he ascends into the Catechumeum, where he may be seen of all, where there is a Hymn Sung to his Praise, et sanctis Acclamationibus ab omnibus excipitur.*

As touching the Ceremonies used at the Coronations of the Roman Emperors, and the several Prayers, Collects, Oaths made at them, you may consult at leisure, Hieronymus Balbus de Coronatione ad Carol. 5. c. 6, & 31. Gunther. lib. 1. Onuphrins de Comitibus Imperatoriis, c. 10, 11.

Bar.

Anno 1330.

\* See Mr. Sel-  
dens Titles of  
Honor, Part 1.  
ch. 8. p. 190,  
191, 192.



Bartholomeus Chassaneus, Catalog. Glor. Mundi pars 5. confid. 27. Krantzins Saxonie Hist. l. 4. c. 37. Sigonius de Regno Ital. l. 1, 3, 4, 7. Aventinus Annal. Boyorum, l. 6. Antonius Sabinus, Georgius Flammin. Grimstones Imperial History and others in the lives of the Emperors Charles the 5th. Maximilian 1, & 2. Matthias & Ferdinand. The form of the Emperors coronation in Italian, printed 1558 and above all others Melchior Goldastus Politica Imperialia: Part. 3. Discurs. 3.

Anno 800.  
b Bibliotheca  
Patrum, Tom.  
8. p. 467, 468.

The old (b) *Ordo Romanus Antiqu. de divinis Catholice Ecclesie Officiis et Ministeriis*, compiled about 800. years after Christ, as Iodocus Coccinus, and others apprehend, prescribes this form of Consecration, Prayers, and Collects at the Emperors Coronation, which I shall recite, because omitted by Mr. Selden; it begins thus,

*Incipit Ordo Romanus, ad Benedicendum Imperatorem*

*Orationem primam det Episcopus de Castello Albanensi ante portam Argenteam. Oremus.*

Deus in cuius manu corda sunt Regum, inclina ad preces humilitatis nostrae aures misericordiae tuae, & Principi nostro regimen tuae appone sapientiae, ut haustis de tuo fonte consilii, & tibi placeat, & super omnia Regna præcellat. Per Dominum.

*Orationem secundam det Episcopus Portuensis intra Ecclesiam beati Petri Apostoli, in medio rotæ.*

Deus inenarrabilis auctor mundi, ut supra scriptum est in ordinatione Regis.

Deinde vadat ante confessionem beati Petri Apostoli, & prosternat se pronus in terram, & archidiaconus faciat litaniam. Qua finita, Episcopus Ostiensis ungar ei oleo exorcizato brachium dextrum & inter scapulas, & dicat orationem istam.

Domine Deus omnipotens cuius est omnis potestas & dignitas, te supplici devotione atque humillima prece deposcimus, ut huic famulo tuo N. prosperum Imperatoriae

toriz dignitatis concedas effectum, ut in tua dispositione constituto, ad regendam Ecclesiam tuam sanctam nihil presentia officiant, futuraque non obstant, sed inspirante sancti Spiritus tui dono, populum sibi subditum æquo justitiæ libramine regere valeat, & in omnibus operibus suis te semper timeat, tibi jugiter placere contentat. Per.

Pontifex ergo stet sursum ante altare, & imponat ei diadema super caput, dicens :

Accipe signum gloriæ in nomina Patris, & Filii, & Spiritus sancti, ut spreto antiquo hoste, spretisque contagiis omnium vitiorum, sic judicium & justitiam diligas, & misericorditer vivas, ut ab ipso Domino nostro Jesu Christo in consortio Sanctorum æterni regni coronam percipias. Qui cum Patre & Spiritu tuo sancto vivit & regnat Deus, per infinita secula seculorum. Resp. Amen.

*Alia coronæ impositio.*

Accipe coronam à Domino Deo tibi prædestinatam, habeas, teneas, atque possideas, & filiis tuis post te futuris ad honorem Deo auxiliante derelinquas.

Exaudi Domine preces nostras, & famulum tuum N. ad regendum Rom. imperium constitutum, ut per te regere incipiat, & per te fideliter Regnum custodiat. Qui vivit & regnat.

*Oremus.*

Prospice omnipotens Deus serenis obtutibus hunc gloriosum Imperatorem nostrum N. & sicut benedixisti Abraham, Isaac, & Jacob, *Require supra in benedictione Regis.*

*Alia.*

Deus pater æternæ gloriæ, sit adjutor tuus & Protector, & omnipotens benedicat tibi, preces tuas in cunctis exaudiat, et vitam longitudine dierum adimpleat, et semper in sua voluntate custodiat, thronum Regni corroboret,

ret, gentes populumque tuum ad nutum tuum subficiat, et à peste et fame tuis temporibus conservet, inimicos tuos confusione induat, et super te Christi sanctificatio floreat, et super cætera regna excellentiorem faciat, ut qui tribuit in terris imperium, ipse tibi in cœlis cum electis suis conferat habere consortium. Per.

To this I shall subjoyne the Ceremonies and Prayers made at the Coronation of the *Emperor of Russia*, recorded both in Latin and English in the \* Marginal Authors.

\* Paul Od  
burn in vita  
Theod. Rell.  
Moscovica  
Lugd. Bat.  
1700 p 284.  
Dr. Giles Flet-  
cher his Treas-  
ure of the  
State of Rus-  
sia, c. 6. Mr.  
Samuel Pur-  
chas his Pil-  
grimage, l. 3 c 12  
p 420, 421.  
Se' d'ens Titles  
of Honor, part  
1. ch. 8 p. 185,  
186.

*The Solemnities used at the Russe Emperors Coronation, are on this manner. In the great Church of Precheffe (or our Lady) within the Emperors Castle is erected a Stage, whereon standeth a Skreen, that beareth upon it the Imperial Cap and Robe of very Rich stuff. When the day of the Inauguration is come, there resort thither, first, the Patriarch with the Metropolitans, Abbots, Bishops, Abbots, and Priors, all richly clad in their Pontificalium. Then enter the Deacons with the Quier of Singers. Who so soon as the Emperor setteth foot into the Church, begin to sing: Many years may live Noble Theodore Juanowich, &c. whereunto the Patriarch and Metropolitan, with the rest of the Clergy, answer with a certain Hymn, in form of a Prayer, singing it altogether with a great noise. The Hymn being ended, the Patriarch with the Emperor mount up the Stage, where standeth a Seat ready for the Emperor. Whereupon the Patriarch willet him to sit down; and then placing himself by him upon another Seat provided for that purpose, boweth down his head towards the ground and saith this Prayer: O Lord God, King of Kings, and Lord of Lords, which by thy Prophet Samuel diddest choose thy Servant David, and anoint him for King over thy People Israel, hear now our Prayers, and look from thy Sanctuary upon this thy Servant Theodore, whom thou hast chosen, and exalted for King over these thy holy Nations; anoint him with the Oyl of gladnesse, protect him by thy Power, put upon his Head a Crown of Gold and precious Stones, give him length of daies, place him in the seat of Justice, strengthen his*



his Arm, make subject unto him all the barbarous Nations. Let thy fear be in his whole heart; turn him from an evil Faith, and from all error, and shew him the salvation of thy holy, and universal Church, that he may judge thy People with justice, and protect the children of the poor, and finally attain everlasting life. *This Prayer he speaketh with a low voyce, and then pronounceth aloud: All praise and power to God the Father, the Son, and the Holy Ghost. The Prayer being ended, he commandeth certain Abbots to reach the Imperial Robe, and Cap: which is done very decently, and with great solemnity, the Patriarch withall pronouncing aloud: Peace be unto all. And so he beginneth another Prayer to this effect: Bow your selves together with us, and pray to him that reigneth over all. Preserve him (O Lord) under thy holy protection, keep him, that he may do good and holy things, let Justice shine forth in his daies, that we may live quietly without strife and malice. This is pronounced somewhat softly by the Patriarch, whereto he addeth again aloud: Thou art the King of the whole world, and the Saviour of our Souls; to thee the Father, Son, and the holy Ghost, be all prayse for ever and ever. Amen. Then putting on the Robe and the Cap, he blesteth the Emperor with the sign of the Crosse: saying withall, in the Name of the Father, the Son, and the holy Ghost. The like is done by the Metropolitans, Archbishops and Bishops: who all in their order come to the Chair, and one after another blsse the Emperor with their two fore-fingers. Then is said by the Patriarch another Prayer, that beginneth: O most holy Virgin Mother of God, &c. After which a Deacon pronounceth with a high loud voyce: Many years to Noble Theodore, good, honourable, beloved of God, great Duke of Volodemer, of Mosko, Emperor and Monarch of all Russia, &c. whereto the other Priests and Deacons, that stand somewhat far off by the Altar or Table, answer singing, Many years, Many years to the Noble Theodore; The same note is taken up by the Priests and Deacons that are placed at*

X

the

the right and left side of the Church, and then altogether they chaunt and thunder out, singing: Many years to the Noble Theodore, good, honourable, beloved of God, great Duke of Volodimer, Mosko, Emperor of all Russia, &c. These Solemnities being ended, first cometh the Patriarch with the Metropolitans, Archbishops and Bishops, then the Nobility and the whole Company in their Order, to do homage to the Emperor, bending down their heads, and knocking them at his feet to the very ground.

To these Prayers and Acclamations used at the Coronations of Christian Emperors, I shall only annex the Prayer of the very Turks themselves, as the Coronation of their Mahometan Emperors (which they doubtlesse derived from the Christians) thus briefly related by *Leunclavius*. When \* *Selim* the 2d. after the death of his Father *Soliman* was placed in the Imperial Throne, *Inde per urbem, proclamationes more majorum factæ, quibus, vota primum concipiebantur ut, anima Solimanis in paradiso salix ævum ageret, ac in perpetua gloria quiesceret: deinde, multos ut annos viberet Sultanus Seltimes Chan, prosperique status incremento continuo frueretur.*

I now proceed to the Prayers and Benedictions used at the Coronation of Christian Kings and Queens, beginning with those in forein parts.

\* *Ordo Romanus Antiquus, de divinis Ecclesie Catholicae Officiis*, contains and relates them in this manner,

*Incipit Ordo ad Regem benedicendum, quando novus a clero & populo sublimatur in regnum. Primum enim exeunte illo thalamum, Unus Archiepiscopus dicat hanc Orationem.*

**O**mnipotens sempiterne Deus, qui famulum tuum N. regni fastigio dignatus es sublimare, tribue ei quæsumus, ut ita in præsentî collecta multitudo cunctorum in commune salutem disponat, quatenus à tuæ veritatis tramite non recedat. Per, &c.

Postea suscipiant illum duo Episcopi dextra lævaque honorificè parati, habentes reliquias collo pendentes. Cæteri

\* Supplementum Annal. Turcorum, Anno 1566. Seldens Titles of Honor, p. 185.

\* Bibl. Patrum Tom. 8. p. 464, 465, 466, 467.

teri autem clerici solenni apparatu ornati, præcedente sancto Evangelio & duabus crucibus cum incenso boni odoris, ducant illum ad Ecclesiam, responsorium canentes: *Ecco mitto Angelum meum.* Cum vers. *Israel si me audieris.* Cuncta eum plebe sequente: ad ostium autem Ecclesiæ clerus subsistat, & dicat alius Archiepiscopus hanc orationem.

Deus qui scis genus humanum nulla virtute posse subsistere, concede propitius, ut famulus tuus N. quem populo tuo voluisti præferre, ita tuo fuleiatur adiutorio, quatenus quibus potuit præesse, valeat & prodesse. Per.

Introeuntes autem clerici Ecclesiam, hanc decantent antiphonam. *Domine saluum fac Regem, & exaudi nos in die qua invocaverimus te.* Psal. *Exaudiat te Dominus.* Totum. Usque introitum chori. Tunc Dominus Metropolitanus dicat hanc orationem.

Omnipotens sempiterne Deus, cœlestium terrestriumque moderator, qui famulum tuum ill. ad regni fastigium dignatus es provehere, concede quæsumus, ut à cunctis adversitatibus liberatus, & ecclesiasticæ pacis dono muniatur, & ad æternæ pacis gaudia, te donante pervenire mereatur. Per.

Tunc designatus Princeps pallium deponat, atque inter manus Episcoporum perductus in chorum usque ad altaris gradus incedat, cunctoque pavimento tapetibus & palliis contesto, ibi humiliter totus in cruce prostratus jaceat cum Episcopis & Presbyteris hinc inde prostratis, cæteris autem in choro litaniam breviter psallentibus, id est, duodecim Apostolos, totidemque Martyres, Confessores, & Virgines. Et inter cætera inferenda sunt ista.

Ut hunc famulum tuum illast. in Regem eligere digneris.

*Terogamus audi nos.*

Ut eum benedicere, & sublimare digneris. *Terogamus audi nos.*

Ut eum ad Imperii fastigium perducere digneris. *Terogamus audi nos.*

Et cætera huius benedictioni convenientia. Finita litaniz,



nia, erigant se Episcopi, sublevatumque Principem interroget Dominus Metropolitanus his verbis.

Vis sanctam fidem à catholicis viris tibi traditam tenere, & operibus justis observare? Resp. *Volo.* Vis sanctis Ecclesiis Ecclesiarumque ministris tutor & defensor esse? Respon. *Volo.* Vis regnum tibi à Deo concessum, secundum justitiam patrum tuorum, regere & defendere? Respon. *In quantum divino fultus adjutorio ac solatium omnium fidelium suorum valuerò, ita me per omnia fideliter acturum esse promitto.*

Deinde ipse Dominus Metropolitanus affatur populum his verbis.

Rom. 13.

Vis tali Principi ac rectori te subjicere, ipsiusque regnum firma fide stabilire, atque jussionibus illius obtemperare, juxta Apostolum, *Omnia anima potestatibus sublimioribus subdita sit, Regi, quasi præcellenti*: Tunc ergo à circumstante clero & populo unanimiter dicatur. *Fiat. Fiat. Amen.*

Postea vero eo devotè inclinato, dicatur ab Episcopo hæc oratio.

**B**enedic Domine hunc Regem nostrum illust. qui regna omnia moderaris à seculo, & tali eum benedictione glorifica, ut Davidicæ teneat sublimitatis sceptrum, & glorificatus in ejus protinus reperiatur merito. Da ei tuo inspiramine cum mansuetudine ita regere populum, sicut Salomonem fecisti regnum obtinere pacificum. Tibi semper cum timore sit subditus, tibi que militet cum quiete. Sit tuo clypeo protectus cum proceribus, & ubique tua gratia victor existat. Honorifica eum præ cunctis regibus gentium, felix populis dominetur, et feliter cum nationes adornent. Vivat inter gentium catervas magnanimus, sit in judiciis æquitatis singularis, locupletet eum tua prædres dextera, frugiferam obtineat patriam, & ejus liberis tribuas profutura. Præsta ei prolixitatem vitæ per tempora, et in diebus ejus oriatur justitia. A te robustum teneat regiminis solium, et cum jocunditate et justitia, æterno gloriatur in regno. Per Dominum,

Omnipotens æterne Deus, creator omnium, Imperator

tor Angelorum, rex regnantium, dominusq; dominantis *Gen. 14. Ex-*  
 um, qui Abraham fidelem famulum tuum de hostibus *od. 17. 1 Reg.*  
 triumphare fecisti: Moyfi & Josue populo praelatis multi- *16. 3 Reg. 3.*  
 plicem victoriam tribuisti, humilemque David puerum  
 tuum regni fastigio sublimasti, & Salomonem sapientia pa-  
 cisque ineffabili munere ditasti, respice quæsumus ad pre-  
 ces humilitatis nostræ, & super hunc famulum tuum ill.  
 quem supplici devotione in Regem elegimus, benedictio-  
 num tuarum dona multiplica, eumque dextera tuæ po-  
 tentiæ semper & ubique circunda, quatenus prædicti A-  
 brahæ fidelitate firmatus, Moyfis mansuetudine fretus,  
 Josue fortitudine munitus, Davidis humilitate exalta-  
 tus, Salomonis sapientia decoratus, tibi in omnibus  
 placeat, & per tramitem justitiæ inoffenso gradu semper  
 incedat, Ecclesiamque tuam deinceps cum plebibus sibi  
 annexis ita enutriet ac doceat, muniat, & instruat, contra-  
 que omnes visibiles & invisibiles hostes, eidem potenter  
 regaliterque tuæ virtutis regimen administret, & ad  
 veræ fidei pacisque concordiam eorum animos, te opi-  
 tulante, reformet, ut horum populorum debita subjeti-  
 one fultus, condigno amore glorificatus, ad paternum de-  
 center solum tua miseratione conscendere mereatur.  
 Tuæ quoque protectionis galea munitus, & scuto insepa-  
 rabili jugiter protectus, armisque cælestibus cieundatus,  
 opfabilis victoriæ triumphum fideliter capiat, terrorem-  
 que suæ potentiæ infidelibus inferat, & pacem tibi mili-  
 tantibus lætanter reportent per Dominum nostrum, qui  
 virtute crucis tartara destruxit, regnoque diaboli supe-  
 rato, ad cælos victor ascendit, in quo potestas omnis  
 regumque consistit victoria, qui est gloria humilium,  
 & vita salusque populorum, qui tecum vivit & regnat  
 Deus per omnia secula seculorum. Amen.

*Deinde ab alio Episcopo hæc dicatur*  
*Oratio.*

Deus inenarrabilis auctor mundi, conditor generis  
 humani, gubernator Imperii, confirmator regni, qui ex u-  
 tero

Exod. 3. &  
17. Judic. 7.  
1 Reg. 3.

tero fidelis amici tui patriarchæ nostrî Abrahamæ Prælegi-  
ssi regem seculis profuturum, tu præsentem Regem hunc  
ill. cum exercitu suo per intercessionem omnium sancto-  
rum ubere benedictione locupleta, & in solium regni fir-  
ma stabilitate connecte. Visita eum sicut Moysen in rubo,  
Jesum Nave in prælio, Gedeon in agro, Samuelem in tem-  
plo, Et in illa eum benedictione sidera, ac sapientiarum tuarum  
rore profunde, quam B. David in psalterio, Salomon fili-  
us, te remunerante, percepit è cælo. Sis ei contra acies  
inimicorum lorica, in adversis galea, in prosperis pati-  
entia, in protectione clypeus sempiternus, & præsta, ut  
gentes illi teneant fidem, præceres sui habeant pacem, dili-  
gant charitatem, abstineant se à cupiditate, loquantur ju-  
sticiam, custodiant veritatem. Et ita populus iste pullu-  
let, coalitus benedictione æternitatis, ut semper maneant  
tripudiantes in pace victores. Quod ipse præstare dig-  
netur qui tecum vivit.

1 Reg. 1. 6.

Tunc Dominus Metropolitanus ungat de oleo sancti-  
ficato caput, pectus, & scapulas, ambasque compages  
brachiorum ipsius ita dicendo: *Ungo te in Regem de oleo  
sanctificato in nomine Patris, & Filii, & Spiritus sancti. Et  
dicant, Ave. Pax tibi. Et cum spiritu tuo.* Deinde ungat sibi  
manus de oleo sanctificato ita dicendo: *Ungantur manus  
istæ de oleo sanctificato unde uncti fuerunt reges & prophetae, &  
sicut unxit Samuel David in regem ut sis benedictus, & consti-  
tutus Rex in regno isto super populum istum, quem Dominus Deus  
tuus dedit tibi ad regendum ac gubernandum.* Quod ipse  
præst.

*Sequitur.*

Prospice, omnipotens Deus, serenis obtutibus hunc  
gloriosum regem, et sicut benedixisti Abraham, Isaac, et  
Jacob, sic illum largis benedictionibus spiritualis gratiæ  
cum omni plenitudine tuæ potentiæ irrigare atque per-  
fundere dignare. Tribue ei de rore cæli, & de pingue-  
dine terræ abundantiam frumenti, vini & olei, & omni-  
um frugum opulentiam ex largitate divini muneris longa  
per tempora, ut illo regnante, sit sanitas corporum in  
patria, & pax inviolata sit in regno, & dignitas glorio-  
sa



sa regalis palatii maximo splendore regiz potestatis oculis omnium fulgeat, luce clarissima clarescat, atque splendere quasi splendidissima fulgura, maximo perfusa lumine videatur. Tribue ei omnipotens Deus, ut sit fortissimus protector patriæ, & consolator ecclesiarum, atque cœnobiorum sanctorum maxima cum pietate regalis munificentiz, atque ut sit fortissimus regum, triumphator hostium, ad opprimendas rebelles & paganas nationes. Sitque suis inimicis satis terribilis præ maxima fortitudine regalis potentiz. Optimatibus quoque atque præcellis, proceribusque ac fidelibus sui regni sit magnificus & amabilis et pius, ut ab omnibus timeatur, atque diligatur. Reges quoque de lumbis ejus per successiones temporum futurorum egrediantur regnum hoc regere totum, et post gloriosa tempora, atque felicia præsentis vitæ gaudia sempiterna in perpetua beatitudine habere mereatur. Quod ipse præstare, Spiritus sancti gratia, humilitatis nostræ officio in te copiosa descendat, ut sicut manibus nostris indignis oleo materiali oblitus, pinguescis exterius, ita ejus invisibili unguine delibutus impinguari merearis interius, ejusque spiritali unctione perfectissimè semper imbutus, & illicita declinare totamente & spernere discas seu valeas, & utilia animæ tuæ jugiter cogitare, optare, atque operare queas. Auxiliante Domino nostro Jesu Christo, Qui cum Deo Patre & eodem Spiritu, &c.

*A E I A.*

Deus qui es justorum gloria & misericordia peccatorum, qui misisti filium tuum preciosissimo sanguine tuo genus humanum redimere, qui conteris bella, et propugnator es in te sperantium, et sub cujus arbitrio omnium regnorum continetur potestas, te humiliter deprecamur, ut præsentem famulum tuum N. in tua misericordia confidentem benedicas, eique propitius adeste digneris, ut qui tua expetit protectione defendi, omnibus sit hostibus fortior. Fac eum Domine beatum esse et victorem de inimicis

inimicis suis : corona eum corona justitiæ et pietatis, ut ex toto corde et tota mente in te credens tibi deserviat, sanctam tuam Ecclesiam defendat et sublimet : populumque à te sibi commissum justè regat, nullus insidiantibus malis eum in injustitiam vertat. Accende Domine cor ejus ad amorem gratiæ tuæ per hoc unctionis oleum, unde unxisti Sacerdotes, reges, et prophetas, quatenus justitiam diligens per tramitem similiter justitiæ populum ducens, post peracta à te disposita in regali excellentia annorum curricula, pervenire ad æterna gaudia mereatur. Per eundem Dominum.

Per omnia secula seculorum. Resp. Amen. Dominus vobiscum. Resp. Et cum Spiritu tuo. Sursum corda. Resp. Habemus ad Dominum. Gratias agamus Domino Deo nostro. Respon. Dignum & justum est.

*Præfatio.*

Gen. 14. Ex-  
od. 17. 1 Reg.  
16. 3 Reg. 3.

Vere dignum, &c. usque Deus. Creator omnium, imperator Angelorum, Rex regnantium, Dominus dominantium, qui Abraham fidelem famulum tuum de hostibus triumphare fecisti, Moyse et Josue populo prælatis multiplicem victoriam tribuisti, humilemque David puerum tuum regni fastigio sublimasti, et Salomonem sapientiæ pacisque ineffabili munere ditasti : respice quæsumus ad preces humilitatis nostræ, et super hunc famulum tuum N. quem supplici devotione in regem elegimus, benedictionum tuarum dona in eo multiplica : eumque dextera tuæ potentiæ semper et ubique circunda, quatenus prædicti Abrahamæ fidelitate firmatus, Moyse mansuetudine fretus, Josue fortitudine munitus, Davidis humilitate exaltatus, Salomonis sapientia decoratus, tibi in omnibus placeat, et per tramitem justitiæ inoffenso ingressu semper incedat. Ecclesiam ergo tuam deinceps cum plebibus sibi annexis ita enutriet et instruat, contraque omnes visibiles et invisibiles hostes eidem potenter regaliterque tuæ virtutis regimen administret, et ad veræ fidei pacisque concordiam, eorum animos, te opitulante,

lante, reformet: ut horum populorum debita subjectione fultus, cum digno amore glorificatus, ad paternum decenter solium tua miseratione conscendere mereatur. Tuæ quoque protectionis galea munitus, & scuto insuperabili jugiter protectus, armisque cœlestibus circumdatus, optabilis victoriæ triumphum feliciter capiat, terroremque suæ potentiæ infidelibus inferat, & pacem tibi militantibus lætanter reportet, Per Dominum nostrum qui virtute crucis tartara destruxit, regnoque diaboli superato, ad cœlos victor ascendit, in quo potestas omnis, regumque consistit victoriæ, qui est gloria humilium, & vita salusque populorum, qui tecum vivit & regnat Deus. s. Dei filius Jesus Christus Dominus noster, qui à Patre oleo exultationis unctus est præ partibus suis, ipse per præsentem sacri unguinis infusionem, Spiritus paraclyti super caput tuum infundat benedictionem, eandemque ad interiora cordis tui penetrare faciat, quatenus hoc visibili & tractabili dono invisibilia percipere, & temporali regno justis moderaminibus executo, æternaliter cum eo regnare merearis: qui solus sine peccato Rex regum, vivit & gloriatur, cum Deo patre in unitate ejusdem Spiritus sancti Deus.

Postea ab Episcopis enslem accipiat, & cum ense totum regnum sibi fideliter ad regendum sciat commendatum, & dicatur: Accipe gladium per manus Episcoporum licet indignas, vice tamen & auctoritate sanctorum Apostolorum consecratas, tibi regaliter impositum, nostræque benedictionis officio in defensionem sanctæ Dei Ecclesiæ divinitus ordinatum. Et esto memor, de quo Psalmista prophetavit, dicens: *Accingere gladio tuo super femur tuum potentissime*, ut in hoc per eundem vim æquitatis exerceas, molem iniquitatis potenter destruas, & sanctam Dei Ecclesiam ejusque fideles propugnes ac protegas, nec minus sub fide falsos, quam Christiani nominis hostes exeres ac destruas viduas & pupillos clementer adjuves, ac defendas, desolata restaures, restaurata conserves, ulciscaris injusta, confirmes benè disposita, quatenus hæc in agendo, virtutum triumpho gloriosus, justitiæque cultor  
Y  
egregius,

*Psal. 44.*



egregius, cum mundi salvatore, cujus typum geris in nomine, sine fine merearis regnare. Qui cum Patre & Spiritu sancto vivit et regnat.

Accinctus autem ense, similiter ab illis armillas & palium et annulum accipiat, dicente Metropolitano.

Accipe regis dignitatis annulum, et per hunc in te Catholicæ fidei cognosce signaculum, quia ut hodie ordinariis caput et princeps regni ac populi, ita perseverabis auctor ac stabilitor Christianitatis, et Christianæ fidei, ut felix in opere, locuples in fide, cum Rege regum glorieris per ævum, cui est honor et gloria per infinita.

Postea sceptrum & baculum accipiat, dicente sibi ordinatore.

Accipe virgam virtutis atque æquitatis, quia intelligas mulcere pios, et terrere reprobos, errantibus viam pandere, lapsis manum porrigere, disperdasque superbos, et releves humiles, et aperiat tibi ostium Jesus Christus Dominus noster qui de seipso ait, *Ego sum ostium: per me si quis introierit, salvabitur. Et ipse qui est clavis David, & sceptrum domus Israel: qui aperit, & nemo claudit, claudit & nemo aperit.* Sitque tibi auctor, qui edueit vinctos de domo carceris, sedentemque intenebris, et umbra mortis, et in omnibus sequi merearis eum, de quo David propheta cecinit, *Sedes tua Deus in seculum seculi, virga æquitatis, virga regni tui*, et imitando ipsum, diligas justitiam, et odio habeas iniquitatem: quia propterea unxit te Deus tuus, ad exemplum illius, quem ante secula unxerat oleo exultationis præ participibus suis, Jesum Dominum nostrum.

Postea Metropolitanus reverenter Coronam capiti Regis imponat, dicens: Accipe coronam regni, quæ hinc ab indignis Episcoporum tamen manibus capiti tuo imponitur, eamque sanctitatis gloriam et honorem, et opus fortitudinis expressè signare intelligas, et per hanc te participem ministerii nostri non ignores, ita ut sicut nos in interioribus pastores, rectoresque animarum intelligimur, tu quoque in exterioribus verus Dei cultor, strenuusque contra omnes adversitates Ecclesiæ Christi defensor, reg-

nique

Joan. 10.

Psal. 44.

nique tibi à Deo dati, et per officium nostræ benedictionis vice Apostolorum omniumque sanctorum tuorum regimine commissi, utilis executor, regnatorque proficius semper appareas, ut inter gloriosos athletas virtutum gemmis ornatus, et præmio sempiternæ felicitatis coronatus, cum redemptore ac salvatore Jesu Christo, cujus nomen vicemque gestare crederis, sine fine glorieris, qui vivit et imperat Deus, cum Deo patre in unitate Spiritus sancti, per omnia secula seculorum. Amen. Et ab eo statim dicatur benedictio super eum, quæ et tempore synodi super regem dicenda est: Benedicat tibi Dominus, custodiatque te, et sicut te voluit super populum suum esse regem, ita in præsentī seculo felicem et æternæ felicitatis tribuat esse consortem. Amen.

Clerum ac populum, quem sua voluit opitulatione in tua sanctione congregari, sua dispensatione et tua administratione, per diuturna tempora faciat feliciter gubernari. Amen.

Quatenus divinis monitis parentes, adversitatibus carentes, bonis omnibus exuberantes, tuo Imperio fideli amore obsequentes, et in præsentī seculo tranquillitate fruatur, et tecum æternorum civium consortio potiri mereantur. Quod ipse præstare dignetur, cujus regnum et imperium sine fine permanet in secula seculorum. Benedictio Dei Patris et Filii, et Spiritus sancti, descendat super te. Amen.

Deinde coronatus, honorificè per chorum ducatur de altari ab Episcopis usque ad solium, canente clero: Resp. Desiderium animæ ejus tribuisti ei Domine. Deinde dicit sibi dominus Metropolitanus. Sta, et tene amodo locum, quem hucusque paterna successione tenuisti, hæreditario jure tibi delegatum per auctoritatem Dei omnipotentis, et præsentem traditionem nostram, scilicet omnium Episcoporum cæterorumque servorum Dei. Et quanto clerum sacris altaribus propinquiorem perspicis, tanto ei potiore in locis congruis honorem impendere memineris, quatenus mediator Dei et hominum, te mediatorem clei et plebis, (Hoc in loco dominus Metro-

*Nota.*

politanus sedere eum faciat super sedem, dicendo: ) in hoc regni folio confirmet & in regno æterno secum regnare faciat Jesus Christus Dominus noster, Rex regum, & Dominus dominantium, qui cum Deo Patre et Spiritu sancto vivit et regnat in secula seculorum. Respon. Amen.

Post hæc det illi oscula pacis. Cunctus autem cœtus clericorum tali rectore gratulans, sonantibus campanis, hymnum alta voce conciant, *Te Deumlandamus*. Tunc Episcopus Metropolitanus Missam celebret plena processione.

*Incipit Benedictio Reginae in ingressu Ecclesie.*

Judith 13.

**O**Mnipotens æternæ Deus, fons & origo totius bonitatis, qui faminei sexus fragilitatem, nequaquam reprobando aversaris, sed dignanter comprobando potius eligis, & qui infirma mundi eligendo, fortia quæque confundere decrevisti, quique etiam gloriæ virtutisque tuæ triumphum in manu Judith femine olim Judaica plebi de hoste sævissimo resignare voluisti: respice quesumus ad preces humilitatis nostræ, & super hanc famulam tuam N. quam supplici devotione in Reginam elegimus, benedictionum tuarum dona multiplica, eamque dextera tuæ potentie semper & ubique circunda, ut ambone muniminis tui undique firmiter protecta, visibilis seu invisibilis hostis nequitia triumphaliter expugnare valeat, & una cum Sara, atque Rebecca, Lia, & Rachel, beatis reverendisque sæminis, fructu uterisui sæcundari seu gratulari mereatur, ad decorem totius regni, statumque sanctæ Dei Ecclesiæ regendum, necnon protegendum per Christum Dominum nostrum, qui ex intemerato beata Mariæ Virginis alvo nasci, visitare ac renovare hunc dignatus est mundum, qui tecum vivit & gloriatur, Deus in unitate Spiritus sancti per immortalia secula seculorum.

Item benedictio ejusdem ante altare.

*Deus qui solus habes immortalitatem, lucemque habitas inaccessibilem,*



*sibilem, cuius providentia in sui dispositione non fallitur, qui fecisti quæ ventura sunt, & vocas ea quæ non sunt, tanquam ea quæ sunt: qui superbos equo moderamine de principatu dejicis, atque humiles dignanter in sublime provehis, ineffabilem misericordiam tuam supplices rogamus, ut sicut Hester reginam, Israelis causa salutis, de captivitatis suæ compede solutam, ad regis Assueri thalamum, regnique sui consortium transire fecisti, ita hanc famulam tuam N. humilitatis nostræ benedictione Christianæ plebis gratia salutis, ad dignam sublimemque regis nostri copulam, regnique sui participium misericorditer transire concedas: & ut in regalis fœdere conjugii semper manens pudica, proximam virginitati palmam obtinere queat, tibi quæ Deo vivo & vero in omnibus & super omnia jugiter placere desideret, & te inspirante, quæ placita sunt toto corde perficiat. Per.*

#### Sacri unctio olei.

*Spiritus sancti gratia, humilitatis nostræ officio, in re copiosa descendat, ut sicut manibus nostris indignis, oleo materiali oblita pinguescis exterius, ita ejus invisibili unguine delibuta, impinguari merearis interius: ejusque spiritali unctione perfectissime semper imbuta, & illicita declinare tota mente & spernere discas seu paleas, & utilia animæ tuæ jugiter cogitare, optare, atque operari queas, auxiliante Domino nostro Jesu Christo, qui cum Deo patre, & eodem Spiritu sancto vivit & regnat Deus in secula seculorum.*

#### Coronæ positio.

*Officio indignitatis nostræ seu congregationis, in Reginam benedicta, accipe coronam regalis excellentiæ: quæ licet ab indignis, Episcoporum tamen manibus capiti tuo imponitur, unde velut exterius auro & gemmis redimita enites, ita & interius auro sapientiæ, virtutumque gemmis decorari contendas: quatenus post occasum hujus sæculi cum prudentibus virginibus sponso perenni Deo nostro Jesu Christo digne & laudabiliter occurrens, Regiam cælestis aula merearis ingredi, qui cum*  
*Deo*

*Deo Patre, & Spiritu sancto vivit & regnat Deus, per infinita secula seculorum. Amen.*

To these I shall subjoyn the Prayers for and Benedictions of Christian Kings and Queens at their Coronation, in *Pontificale Romanum Clementis VIII. Pontif. Max. jussu Restitutum atque Editum*, Antuerpiæ 1627. fol. 163. &c.

*De Benedictione et Coronatione  
Regis.*

**C**UM Rex est coronandus, Episcopi Regni ad civitatem, ubi coronatio fieri debet, convocantur. Rex triduanum jejunium devote peragit, per hebdomadam præcedentem, videlicet quarta et sexta FERIA, et Sabba-  
to. Dominica verò proxima sequenti coronatur, qua ipse Rex se ad Communionem parat. Ecclesia verò ipsa Metropolitana, sive Cathedralis, ubi solemnitas celebrabitur, paratur et ornatur, quò melius fieri poterit. Ad altare majus parantur ea quæ consueta sunt parari, Pontifice celebrante; et credentia juxta altare cum rebus opportunis. Super altare ponitur gladius, corona, et sceptrum Regi danda, et oleum Catechumenorum, bombyx ad ligandum et extergendum brachium Regis, et inter scapulas post unctionem, fascia ad ligandum bombycem in brachio: Paratur in Ecclesia, in loco competenti, thalamus sive suggestum pro Rege, in quo sit Regalis sedes ornata, et thalamus ipse sit ornatus pannis sericeis, et aulæis. Sed advertendum est, quòd altitudo thalami non sit major quàm gradus supremus altaris. Paratur etiam in loco convenienti tentorium, sive papilio, sub quo Rex vestes Regales, pro Regni consuetudine, quæ ibidem pro eo parantur, suo tempore recipit. Et si Regina etiam simul est coronanda, pariter pro ea illius thalamus, non longè à Regio, sed illo aliquantulum humilior; et ita sunt situandi thalami, ut inde possint videri altare et Pontifex celebrans. Parantur etiam ante altare hinc ei inde sedes,  
pro

pro numero Episcoporum coronationi interessentium.

Die autem Dominica, qua Rex benedicendus et coronandus est, omnes Episcopi conveniunt mane in Ecclesia, in qua hoc fieri debet; et Metropolitani, sive Pontifex, ad quem spectat, parat se solemniter cum Ministris, Missam celebraturus, paramentis temporis convenientibus. Episcopi vero induuntur supra rochetum (vel supra superpellicem, si sint Religiosi) amictu, stola, pluviali albo, et mitra simplici. Quibus omnibus paratis, Metropolitani in sedimento ante medium altaris posito sedet cum mitra, et Episcopi parati hinc et inde super sedibus pro eis paratis, quasi in modum coronæ sedentes, sibi assistunt. Interim Rex vestibus militatibus indutus, cum suis Palatis domesticis non paratis, ac Baronibus, Nobilibus, et aliis, venit ad Ecclesiam; et cum fuerit prope Presbyterium, duo priores Episcopi ex paratis veniunt ei obviam, et cum mitris capita illi aliquantulum inclinantes, ipsum inter se medium, birreto deposito, usque ante Metropolitanum deducunt: cui Rex caput inclinans, humilem reverentiam exhibet; qua facta, prior Episcoporum deducentium stans, deo capite, versus ad Metropolitanum, dicit intelligibili voce:

**R**everendissime Pater, postulat sancta Mater Ecclesia Catholica, ut præsentem egregium Militem ad dignitatem Regiam sublevetis.

Interrogat Metropolitanus:

Scitis illum esse dignum & utilem ad hanc dignitatem?

Ille respondet:

Et novimus, & credimus eum esse dignum, & utilem Ecclesie Dei, et ad Regimen hujus Regni.

Metropolitanus dicit:

Deo gratias.

Tunc sedet Rex medius inter duos Episcopos deducentes, congruenti spatio à Metropolitano, ita ut illi faciem vertat; ipsi etiam deducentes Episcopi, senso ad dexte.



exteram, alius ad sinistram Regis se collocant, ut et ipsi ad alterutrum facies vertant. Quibus sic sedentibus, postquam aliquantulum quieverint, Metropolitani coronandum Regem admonet, dicens :

**C**Um hodie per manus nostras, optime Princeps, qui Christi salvatoris nostri vice in hac re fungimur (quâvis indigni) sacram unctionem et Regni insignia sis suscepturus; benè est, ut te prius de onere, ad quod destinaris, moneamus. Regiam hodie suscipis dignitatem, et regendi fideles populos tibi commissos curam sumis. Prælarum sanè inter mortales locum, sed discriminis, laboris, atque anxietatis plenum. Verùm, si consideraveris, quòd omnis potestas à Domino Deo est, per quem Reges regnant, et legum conditores iusta discernunt, tu quoque de grege tibi commissio ipsi Deo rationem es redditurus. Primum, pietatem servabis, dominum Deum tuum tota mente ac puro corde coles. Christianam religionem, ac fidem Catholicam, quam ab incunabulis professus es, ad finem usque inviolatam retinebis, eamque contra omnes adversantes pro viribus defendes. Ecclesiarum Prælati, ac reliquis Sacerdotibus condignam reverentiam exhibebis. Ecclesiasticam libertatem non conculcabis. Justitiam, sine qua nulla societas diu consistere potest, erga omnes inconcussè administrabis, bonis præmia, noxiis debitas pœnas retribuendo. Viduas, pupillos, pauperes, ac debiles ab omni oppressione defendes. Omnibus te adjuvantibus benignum, mansuetum, atque affabilem, pro Regia tua dignitate te præbebis. Et ita te geres, ut non ad tuam, sed totius populi utilitatem regnare, præmiumque benè factorum tuorum, non in terris, sed in cœlo expectare videaris. Quod ipse præstare dignetur, qui vivit et regnat Deus, in sæcula sæculorum. Resp Amen.

Rex electus accedit ad Metropolitanum; et coram eo, deo testis capite, genuflexus, facit hanc professionem, dicens :

**E**GO p. deo annuente futurus Rex p. profiteor, et promitto eorum Deo, et Angelis ejus, deinceps legem, justis

justitiam & pacem Ecclesiæ Dei, populoque mihi sub-  
jecto, pro posse & nosse, facere ac servare salvo condig-  
no misericordiæ Dei respectu, sicut in consilio fidelium  
meorum melius potero invenire. Pontificibus quoque  
Ecclesiarum Dei condignum & canonicum honorem ex-  
hibere; atque ea, quæ ab Imperatoribus & Regibus Eccle-  
siis collata & reddita sunt, inviolabiliter observare.  
Abbatibus, Comitibus, & vasallis meis congruum ho-  
norem, secundum consilium fidelium meorum, præ-  
stare.

Deinde ambabus manibus tangit librum Evangelio-  
rum, quem Metropolitani ante se apertum tenet,  
dicens,

Sic me Deus adjuvet, & hæc sancta Dei Evangelia.

Postea Rex electus Metropolitani manum reverenter  
osculatur.

His expeditis, illo genuflexo manente, Metropoli-  
tani, depolita mitra, surgit, et stans versus ad ipsum  
coronandum, dicit competentem voce sequentem Oratio-  
nem, quam etiam dicunt omnes Pontifices parati, simi-  
liter sine mitris stantes; dicunt etiam omnia alla bene-  
dictionem et coronationem ipsam concernentia, voce sub-  
missa. Metropolitanum tamen in omnibus observantes,  
et imitantes.

Oremus.

**O**Mnipotens sempiterne Deus, creator omnium, Imperator  
Angelorum, Rex Regum, & Dominus dominantium, qui  
Abraham fidelem servum tuum de hostibus triumphare fecisti,  
Moyse & Josue populo tuo Prælati multiplicem victoriam tribu-  
isti, humilemque David puerum tuum Regni fastigio sublimasti,  
& Salomonem sapientiæ pacisque ineffabili munere ditasti; re-  
spice, quesumus Domine, ad preces humilitatis nostræ, &  
super hunc famulam tuum Ios. quem supplici devotione in Regem  
eligimus, benedictionum tuarum dona multiplica, eumque  
dextera tuæ potentia semper & ubique circumda: quatenus præ-  
dicti Abraham fidelitate firmatus, Moyse mansuetudine fretus,  
Z Josue

*Josue fortitudine munitus, David humilitate exaltatus, Sathmonis sapientia decoratus, tibi in omnibus complacet, & per tramitem justitiæ inoffenso gressu semper incedat; tuæ quoque protectionis galea munitus, & scuto insuperabili jugiter protectus, armisque cælestibus circumdatus, optabilis de hostibus sanctæ Crucis Christi victoriæ triumphum feliciter capiat, terroremque suæ potentie illis inferat, & pacem tibi militantibus lætanter reportet. Per Christum Dominum nostrum, qui virtute sanctæ Crucis tartara destruxit, regnoque diaboli superato, ad cælos victor ascendit, in quo potestas omnis, regni que consistit victoria, qui est gloria humilium, & vita salusque populorum: qui tecum vivit & regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Resp. Amen.*

Post hæc Metropolitanus cum mitra procumbit super salustiorum. Rex verò ad ejus sinistram in terram se prosternt, aliis Prelatis paratis ante sedes suas similiter procumbentibus. Tunc cantores incipiunt, et prosequuntur Litantias, choro respondente.

Cum diadem fuerit,

Ut omnibus fidelibus, &c.

Resp. Te rogamus audi nos.

Metropolitanus surgit, et accepto baculo pastorali in sinistram manum, super electum Regem prostratum, dicit:

Ut hunc electum in Regem coronandum benedicere digneris.

R. Te rogamus audi nos.

Secundò dicit.

Ut hunc electum in Regem coronandum benedicere et consecrare digneris.

R. Te rogamus audi nos.

Producendo semper super eum signum Crucis. Idem dicunt et faciunt Episcopi parati, genuflexi tamen permanentes. Quo dicto, Metropolitanus redit ad altare, cantoribus resumentibus, et perficientibus Litantias. Quibus finitis, Metropolitanus, deposta mitra, surgit, illo prostrato, atque Episcopis, deposta mitra, genuflexis manentibus, versus ad coronandum, dicit: Pater noster.

V. Et



V. Et ne nos inducas in tentationem.  
R. Sed libera nos à malo.  
V. Salvum fac servum tuum Domine.  
R. Deus meus sperantem in te.  
V. Esto ei Domine turris fortitudinis.  
R. A facie inimici.  
V. Nihil proficiat inimicus in eo.  
R. Et filius iniquitatis non apponat nocere ei.  
V. Domine exaudi orationem meam.  
R. Et clamor meus ad te veniat.  
V. Dominus vobiscum.  
R. Et cum Spiritu tuo.

Oremus.

**P**ratende Domine, huic famulo tuo dexteram celestis auxilii: ut te toto corde perquirat; & quæ dignè postulat, consequi mereatur.

**A**ctiones nostras, quæsumus, Domine, aspirando præveni, & adjuvando proseguere: ut cuncta nostra oratio & operatio à te semper incipiat, & per te cæpta finiatur. Per Christum Dominum nostrum. R. Amen.

Post hæc Metropolitani sedet, accipit mitram, et electus Rex coram eo genuflectit; et circumstantibus Prælati parati cum suis mitris in modum coronæ, Metropolitani intingit pollicem dexteræ manus in oleum Catechumenorum, et inungit, in modum Crucis, illius brachium dexterum, inter juncturam manus, et juncturam cubiti, atque inter scapulas, dicens hanc Orationem.

**D**eus, Dei Filius, Jesus Christus Dominus noster, qui à Patre oleo exultationis unctus est, præ participibus suis; ipse per præsentem sanctæ unctionis infusionem Spiritus Paracliti super caput tuum benedictionem infundat, eandemque usque ad interiora cordis tui penetrare faciat: quatenus hoc visibili & tractabili oleo, dona invisibilia percipere, & temporali Regno justis moderationibus

tionibus executo, æternaliter cum eo regnare merearis, qui solus sine peccato, Rex regum vivit & gloriatur cum Deo Patre in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen.

*Oremus.*

**O**Mnipotens sempiterne Deus, qui Hazael super Syriam & Jehu super Israel per Eliam, David quoque & Saulem per Samuelem Prophetam in Reges inungi fecisti; tribue, quæsumus, manibus nostris opem tuæ benedictionis, & huic famulo tuo N. quem hodie, licet indigni, in Regem sacra unctione delinimus, dignam delibutionis hujus efficaciam, & virtutem concede: constitue, Domine, Principatum super humerum ejus, ut sit fortis, justus, fidelis, providus, & indefessus Regni hujus & populi tui gubernator, infidelium expugnator, justitiæ cultor, meritorum & demeritorum remunerator, Ecclesiæ tuæ sanctæ & fidei Christianæ defensor, ad decus & laudem tui nominis gloriosi, Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen.

Quo facto, Metropolitani lavat et abstergit manus, surgit cum mitra, descendit ante altare; ubi deposita mitra, stans cum suis ministris facit Confessionem. Rex vero electus ad partem se retrahit, et genuflexus cum suis Prelatis & clericis idem facit. Similiter et Episcopi parati sine mitris stantes, bini et bini Confessionem dicunt. Finita Confessione, Metropolitani ascendit ad altare, et procedit in Missa, more solito, usque ad *Alleluja*, sive ultimum versum *Tractus*, vel *Sequentiæ*, exclusivè, Prælati parati juxta suas sedes stantibus, vel sedentibus, prout tempus requirit. Interim schola inchoat Introitum, et prosequitur in Missa; et Rex à suis ducitur in Sacristiam, vel sub papillone ad hoc parato, ubi inter scapulas et brachium inunctum bombyce bene abstergitur, et induitur Regalibus indumentis, ex more Regni Paratus

tus itaque Rex, et ornatus, procedit cum suis Prælatiſ, Baronibus, et aliis ad eminentem et ornatum thalamum, in Eccleſia ſibi præparatum, et ibi ſuper aliquo ſoldiſtorio ornato genuſſectus incumbens, audit Miſſam, quam Prælati ſui non parati circumſtantes etiam genuſſecti legant uſque ad *Alleluja*, ſive ultimum verſum Tractus, vel Sequentiæ, excluſiſ. Miſſa dicitur de die; et cum Oratione diei, dicitur pro ipſo electo Rege, ſub uno per Dominum, hæc Oratio.

**Q**uæſumus, omnipotens Deus, ut ſamulus tuus N. Rex noſter, qui tua miſeratione ſuſcepit Regni gubernacula, virtutum etiam omnium percipiat incrementa; quibus decenter ornatus, et vitiorum monſtra devitare, et ad te, qui via, veritas, & vita es, glorioſus valeat pervenire. Per Dominum noſtrum Jeſum Chriſtum filium tuum, qui tecum vivit & regnat in unitate Spiritus ſancti Deus, per omnia ſæcula ſæculorum. R. Amen.

Graduali cantato, Metropolitaniſ ſedet ante altare cum mitra in ſoldiſtorio, et Rex à ſuis aſſociatus medius inter priores Prælatos paratos ad Metropolitanum reſonectur; cui facta reſerentia, ut prius, genuſſecti coram eo. Tunc Metropolitanus accipit gladium, quem unus Miniſtrozum ſibi porrigit de altari, et illum eſtaginatum ſubſtit in manus Regis, dicens:

**A**ccepe gladium de altari ſumptum per noſtras manus, licet indignas, vice tamen & auctoritate ſanctorum Apoſtolorum conſecratas, tibi regaliter conſeſſum, noſtræque benediſctionis officio, in deſenſionem ſanctæ Dei Eccleſiæ divinitus ordinatum; & memor eſto ejus, de quo Pſalmiſta prophetavit, dicens: Accingere gladio tuo ſuper femur tuum potentiffime; ut in hoc per eundem vim æquitatis exerceas, molem iniquitatis potenter deſtruas, et ſanctam Dei Eccleſiam, ejusque fideles propugnæ ac protegas; nec minus ſub fide falſos, quàm Chriſtiani nominis hoſtes execres, ac diſpergas; viduas  
&



& pupillos clementer adjuves, ac defendas; desolata restaures, restituta conserves; ulciscaris injusta, confirmes benè disposita: quatenus hæc agendo, virtutum triumpho gloriosus, justitiæque cultor egregius, cum mundi salvatore sine fine regnare merearis. Qui cum Deo Patre, & Spiritu sancto, vivit et regnat Deus, per omnia sæcula sæculorum. R. Amen.

His expeditis, *Ensis à Ministris in vaginam reponitur; et Petropolitanus accingit ense Regem, dicens:*

**A** Ccingere gladio tuo super femur tuum potentissime, & attende, quòd Sancti non in gladio, sed per fidem vicerunt regna.

Et mox Rex accinctus surgit, et erimit ensem de vagina, illumque viriliter vibrat; deinde super brachium sinistrum tergit, et in vaginam reponit; atque tierum coram Petropolitano genuflectit. Tunc ei corona imponitur, quam omnes Prælati parati, qui adsunt, de altari per Petropolitanum sanctam manibus tenent, ipse Petropolitano illam regente, capiti illius imponente, ac dicente:

**A** Ccipe Coronam Regni, quæ licet ab indignis, Episcoporum tamen, manibus capiti tuo imponitur. In nomine Patris, & Filii, & Spiritus sancti, quam sanctitatis gloriam, et honorem, & opus fortitudinis, significare intelligas; & per hanc te participem Ministerii nostri non ignores. Ita, ut sicut nos in interioribus pastores rectoresque animarum intelligimur, ita & tu in exterioribus verus Dei cultor, strenuusque contra omnes adversitates Ecclesiæ Christi defensor assistas; regni que tibi à Deo dati, & per officium nostræ benedictionis in vice Apostolorum, omniumque Sanctorum, regimini tuo commissi utili executor, proficiusque regnator semper appareas; ut inter gloriosos athletas, virtutum gemmis ornatus, & p æmio sempiternæ felicitatis coronatus, cum Redemptore ac Salvatore nostro Jesu Christo, cujus nomen vicemque gestare crederis, sine fine glorieris.

Qui

Qui vivit et imperat Deus, cum Patre & Spiritu sancto, in  
 sæcula sæculorum. R. Amen.

Postea Metropolitani dat ei adhuc genuifero Scep-  
 trum, dicens:

**A** Ccipe virgam virtutis ac veritatis, qua intelligas te  
 obnoxium mulcere pios, terrere reprobos, errantes  
 viam docere, lapsis manum porrigere, disperdere super-  
 bos, & relevare humiles: & aperiatur tibi ostium Jesus  
 Christus Dominus noster, qui de semetipso ait, Ego sum  
 ostium, per me si quis introierit, salvabitur: qui est cla-  
 vis David, & sceptrum domus Israel; qui aperit, & ne-  
 mo claudit; claudit, & nemo aperit. Sitque tibi ductor,  
 qui educit vinctum de domo carceris, sedentem in tene-  
 bris & umbra mortis: & in omnibus sequi merearis etiam,  
 de quo David propheta cecinit, Sedes tua, Deus, in sæcu-  
 lum sæculi; virga directionis, virga Regni tui; & imi-  
 tando ipsum, diligas justitiam, et odio habeas iniqui-  
 tatem, quia propterea unxit te Deus, Deus tuus, ad  
 exemplum illius, quem ante sæcula unxerat oleo exul-  
 tationis, præ participibus suis, Jesum Christum Domi-  
 num nostrum, qui cum eo vivit & regnat Deus, per  
 omnia sæcula sæculorum. R. Amen.

Tunc Regi surgenti discingitur ensis, et in bagina  
 datur alicui, qui eum ante Regem immediatè portat.  
 Et Metropolitani cum aliis Prælati paratis deducit  
 Regem, sceptrum in manu et coronam in capite feren-  
 tem, mediant inter se à dexteris, et digniorem Prælatum  
 paratum à sinistris Regis incedentem, ad solium supra  
 thalamum; et adjuvante eum digniore Præfato prædi-  
 co, inthronizat Regem in solio, dicens:

**S** Ta, & retine amodò locum tibi à Deo delegatum, per  
 Sautoritatem omnipotentis Dei, & per præsentem tra-  
 ditionem nostram, omnium scilicet Episcoporum, cæte-  
 rorumque Deiservorum; & quanto Clerum sacris alta-  
 ribus propinquiorem perspicias, tanto ei potius in  
 locis congruis honorem impendere memineris; quate-  
 nus

nus mediator Dei & hominum te mediatorem Cleri et plebis permanere faciat.

Deinde Metropolitanus, depolita mitra, stans versus ad altare inchoat, Schola prosequente, Hymnum :

Te Deum laudamus.

Qui totus dicitur : quo incepto, Metropolitanus accedit ad dextram Regis : ibi continuo manens, usque ad finem Hymni ; et eo finito, Metropolitanus stans, ut prius, ad dexteram Regis sine mitra, dicit super illum versus.

Firmetur manus tua, et exaltetur dextera tua.

R. Iustitia et iudicium præparatio sedis tuæ.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum Spiritu tuo.

Oremus.

**D**Eus, qui victrices Moyse manus in oratione firmasti, qui quamvis ætate languesceret, infatigabili sanctitate pugnat ; ut dum Amalech iniquus vincitur ; dum profanus nationum populus subjugatur, exterminatis alienigenis, hereditati tuæ possessio copiosa serviret ; opus manuum tuarum pia nostra orationis exauditione confirma : habemus & nos apud te, sancte Pater, Dominum salvatorem, qui pro nobis manus suas extendit in cruce ; per quem etiam precamur, Altissime, ut, tua potentia suffragante universorum hostium frangatur impietas ; populusque tuus, cessante formidine, te solum timere condiscat. Per eundem Christum Dominum nostrum. R. Amen.

Oremus.

**D**Eus inenarrabilis auctor mundi, conditor generis humani, confirmator Regni, qui ex utero fidelis amici tui Patriarchæ nostri Abrahamæ prælegisti Regem sæculis profuturum : tu præsentem insignem Regem hunc cum exercitu suo per intercessionem beatæ Mariæ semper virginis, & omnium Sanctorum,

uberi



uberi benedictione locupleta, & in solium Regni firma stabilitate connecte: visita eum, sicut visitasti Moysen in rubo, Josue in pralio, Gedeonem in agro, Samuelem in templo; & illa eum siderea benedictione, ac sapientia tua rore perfunde, quam beatus David in Psalterio, Salomon filius ejus, te remunerante, percepit de celo. Sis ei contra acies inimicorum lorica, in adversis galea, in prosperis sapientia, in protectione clypeus sempiternus. Et præsta, ut gentes illi teneant fidem, Procures sui habeant pacem, diligant charitatem, abstineant se à cupiditate, loquantur justitiam, custodiant veritatem: & ita populus iste sub ejus imperio pullulet, coalitus benedictione eternitatis; ut semper tripudiantes maneant in pace, ac victores. Quod ipse præstare dignetur, qui tecum vivit & regnat in unitate Spiritus sancti Deus, per omnia secula seculorum. R. Amen.

Quibus finitis, Metropolitani cum Prælati paratis redit ad sedem suam, vel baldachium prope altare, et (nisi sit coronanda Regina) dicitur Alleluia, sive ultimus versus Tractus, vel Sequentiæ Evangelium, et alia usque ad Offertorium inclusivè. Quo dicto, Metropolitanus residet in baldachio suo ante medium altaris cum mitra; et Rex à suis Prælati, et Baronibus associatus, venit ante Metropolitanum, coram quo genuflexus, detecto capite, offert ei aurum, quantum sibi placet, et manum Metropolitanam recipientis osculatur. Deinde ad solium suum revertitur. Metropolitanus lavat manus, surgensque accedit ad altare, et prosequitur Missam usque ad Communionem.

Cum Secreta diei dicitur pro Rege, sub uno Per Dominum nostrum.

*Secreta.*

MUnera, quæsumus Domine, oblata sanctifica: ut et nobis Unigeniti tui Corpus et Sanguis fiant; et Regi nostro ad obtinendam animæ corporisque salutem, et ad peragendum injunctum officium, te largiente, usquequaque proficiant. Per eundem Dominum nostrum Jesum

sum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen.

Par datur Regi per primum ex Prælatiis paratis, cum instrumento ad hoc ordinato. Postquam Metropolitani se de Corpore, et Sanguine, quem totum sumere debet, communicaverit; Rex, detecto capite, de thalamo suo accedit ad altare, coram quo, in supremo gradu genuflectit, et Metropolitanus conversus ad Regem, ipsum communicat. Rex, priusquam Communionem sumat, osculatur manum dexteram Metropolitanam; et sumpta Communione, ex calice de manu Metropolitanam se purificat, et purificatus ad thalamum suum revertitur. Metropolitanus vero ablutionem sumit; et accepta mitra, lavat manus, et perficit Missam.

Cum Postcommuntione diet, dicitur pro Rege, sub uno *Per Dominum*,

*Postcommunio.*

**H**Æc, Domine, oblatio salutaris famulum N. Regem nostrum ab omnibus tueatur adversis; quatenus Ecclesiasticæ pacis obtineat tranquillitatem, & post istius temporis decursum ad æternam perveniat hæreditatem. Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen.

In fine Metropolitanus dat benedictionem solemnem, ut supràs quæ data, singuli ad sua revertuntur.

*De Benedictione & Coronatione.*

*Regina.*

**S**ed tunc Regina benedicenda sit et coronanda, quam primum, ipso Rege inthronizato, et Orationibus expletis, Metropolitanus cum Prælatiis paratis ad altare reversus in baldachio sedet. Rex de solio suo surgens, cum comitibus suis, coronam in capite et sceptrum

trum in manu gestans, ante Altare ad Metropolitanum proficiscitur; et facta ei reverentia, stans, detecto capite, petit Reginam benedicti, et coronari, sub his verbis:

**R**everendissime Pater, postulamus, ut Consortem nostram nobis à Deo conjunctam benedicere, & corona Reginali decorare dignemini, ad laudem & gloriam Salvatoris nostri Jesu Christi.

*Deinde ad solium suum revertitur.*

Tunc Regina, quæ in aliquo loco ad partem in Ecclesia à principio steterat, à duobus Episcopis paratis, non his qui Regem deduxerunt, sed primis post eos, crine soluto, & capite velato, in vestibus suis communibus ad Metropolitanum ante altare deducitur; & facta Metropolitanæ reverentia, coram illo genuflexit, & ejus manum osculatur.

Tunc surgit Metropolitanus cum mitra, & in faldistorio procumbit. Regina verò ad ejus sinistram in terram se prosternit; & inchoantur ac perficiuntur Litanie, ut supra: quibus finitis, Metropolitanus, deposita mitra, surgit, & stans versus ad illam ante se genuflexam, dicit sequentem Orationem intelligibili voce; quam etiam, & alia sequentia, assistentes Prelati parati submissa voce dicunt.

*Oremus.*

**O**Mnipotens sempiterne Deus, hanc famulam tuam N. coelesti benedictione sanctifica, quam in adiutorium Regni Reginam eligimus; tua ubique sapientia doceat, & confortet, atque Ecclesia tua fidelem famulam semper agnoscat. Per eundem Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate Spiritus sancti Deus.

*Deinde, extensis manibus ante pectus, dicit:*

Per omnia sæcula sæculorum. *R.* Amen. *V.* Dominus vobiscum. *R.* Et cum Spiritu tuo. *V.* Sursum corda. *R.* Habemus ad Dominum. *V.* Gratias agamus Domino Deo nostro. *R.* Dignum & justum est. Verè dignum & justum est, æquum & salutare, nos tibi semper



& ubique gratias agere. Domine sancte, Pater omnipotens, æternæ Deus: Honorum cunctorum auctor ac distributor, benedictionumque omnium largus infusor, tribue super hanc famulam tuam Reginam benedictionis tuæ copiam; & quam humana electio sibi præesse gaudet, tua supernæ electionis & benedictionis infusio accumulet. Concede ei, Domine, auctoritatem regiminis, consilii magnitudinem, sapientiæ, prudentiæ, & intellectus abundantiam religionis ac pietatis custodiam; quatenus mereatur benedici & augmentari in nomine, ut Sara; visitari & facundari, ut Rebecca; contra omnium muni i vitiorum monstra, ut Judith; in regimine Regni eligi, ut Esther. Ut, quam humana nititur fragilitas benedicere, cælestis potius intimi foris repleat infusio. Et quæ à nobis eligitur & benedicitur in Reginam, à te mereatur obtinere præmium æternitatis perpetuæ. Et sicut ab hominibus sublimatur in nomine, ita à te sublimetur fide & operatione. Illo etiam sapientiæ tuæ camro e perfunde, quem beatus David in repromissione & filius ejus Salomon percepit in locupletatione. Sis ei, Domine, contra cunctorum ictus inimicorum lorica; in adversis galea; in prosperis sapientia; in protectione clypeus sempiternus. Sequatur pacem, diligat charitatem, abstinat se ab omni impietate; loquatur justitiam, custodiat veritatem; sit cultrix justitiæ et pietatis, amatrix religionis. Vigeatque præsentis benedictione in hoc ævo annis plurimis, & in sempiterno sine fine æternis.

Quod sequitur, dicit planè legendo; ita tamen, quod à circumstantibus audiat.

Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen.

Qua Præfatione expleta, sedet Petropolitani; et accepta mitra, inungit in modum Crucis cum oleo Cate huminorum illius brachium dexterum, inter juncturam manus, et juncturam cubiti, atque inter scapulas, dicens:

Deus

**D**Eus Pater æternæ gloriæ sit tibi adjutor, & Omnipotens benedicat tibi, preces tuas exaudiat; vitam tuam longitudine dierum adimpleat; benedictionem tuam jugiter confirmet; te cum omni populo in æternum conservet; inimicos tuos confusione induat; et super te Christi sanctificatio, atque hujus olei infusio floreat: ut, qui tibi in terris tribuit benedictionem, ipse in cœlis conferat meritum Angelorum; ac benedicat te, et custodiat in vitam æternam Jesus Christus Dominus noster, qui vivit & regnat Deus, in sæcula sæculorum. R. Amen.

Quo facto, surgit Regina, et à suis ducitur ad sacrificiam, seu papilionem, ubi Rex Regales vestes indutus est; ibi et ipsa induitur vestibus Reginalibus, quibus induta reducitur ad Metropolitanum adhuc cum mitra in baldistorio sedentem, qui imponit illi ante genustera coronam, dicens:

**A**Ccipe Coronam gloriæ, ut scias te esse conformem Regni, populoque Dei semper prosperè consulas; et quantò plus exaltaris, tantò ampliùs humilitatem diligas, et custodias, in Christo Jesu Domino nostro.

Et mox dat ei sceptrum, dicens:

**A**Ccipe virgam virtutis ac veritatis, et esto pauperibus misericors, et affabilis; viduis, pupillis, & orphanis, diligentissimam curam exhibeas; ut omnipotens Deus augeat tibi gratiam suam, qui vivit et regnat in sæcula sæculorum. R. Amen.

Quo facto, surgit Regina; & Episcopi parati, qui ipsam ad altare deduxerunt, eam associant usque ad suum thalamum, ubi sedet in solio suo, matronis ejus ipsam comitantibus: deinde dicitur Alleluia, sive ultimus versus Tractus, vel Sequentiæ, Evangelium, & Offertorium. Quo dicto, Regina cum Rege à suis tantum associati vadunt ad offerendum Metropolitanum in baldistorio ante medium altaris sedenti, de auro quantum volunt, & manum Metropolitanani recipientis osculantur: deinde

revertuntur.

revertuntur ambo ad thalamum suum, et proceditur in Missa usque ad Communionem. Data pace Regi et Reginae per primum ex Prælati paratis, cum instrumento ad hoc ordinato; Rex et Regina à suis tantum associati descendunt de thalamis, et veniunt ad altare, ubi in supremo gradu genuflectunt: et percepta Communionem, Metropolitanus ponit ambas hostias consecratas super patenam, et conversus ad Regem et Reginam, eos communicat.

Rex, priusquam Communionem sumat, osculatur manum dexteram Metropolitanis; cum simili modo communicat Reginam, quæ similiter ejus manum osculatur: et successivè ambos ex calice suo purificat; qui purificati ad thalamos suos revertuntur, eo ordine quo venerunt. Metropolitanus verò ablutionem sumit; et accepta mitra, lavat manus, perficitque Missam, et in fine dat Benedictionem solemnem. Qua data Rex et Regina vadunt ad palatium suum; et Metropolitanus atque alii Prælati omnes deponunt vestes sacras, et ad propriis quisque revertitur.

*De Benedictione et Coronatione  
Regine solius.*

SI Rege jam pridem coronato, Regina sola, ut Conjux illius, coronanda sit, parantur duo thalami, et alius locus, in quo Regina à principio Officii usque ad tempus coronationis expectat. Vocantur omnes Prælati Regni, atque omnia alia fiunt, quæ supra pro coronatione Regis ordinata sunt. Die autem statuto, Metropolitanus et Prælati in Ecclesia constitutis, et se vestientibus, Rex vestibus Regalibus indutus cum corona in capite, et sceptro in manu, ense præcedente, à suis associatus venit ad Ecclesiam, et ascendit thalamum suum; et Metropolitanus ac Prælati omnibus paratis, incipitur Missa, more solito, et continuatur usque ad Alleluia, sive ultimum versum Tractus, vel Sequentiæ, exclusivè. Tunc Rex coronam et sceptrum ferens descendit de thalamo suo; et Metropolitanus



Metropolitano in faldistorio ante altare cum mitra sedente, stans, detecto capite, petit ab eo Reginam benedici, et coronari, sub his verbis:

**R**everendissime Pater, postulamus ut consortem nostram nobis à Deo conjunctam benedicere, et corona Reginali decorare dignemini, ad laudem et gloriam Salvatoris nostri Jesu Christi.

Deinde ad thalamum suum revertitur: et Regina, quæ usque tunc in aliquo loco ad pariem in Ecclesia steterat, à duobus Prioribus Prelatis paratis, crine soluto, et capite velato, ducitur ad Metropolitanum ante altare sedentem; et facta ei reverentia coram eo genuflectit, et ejus manum osculatur. Tunc surgit Metropolitanus, et cum mitra procumbit supra faldistorium. Regina verò ad ejus sinistram se in terram prostermit, et inchoantur Litanie, et perficiuntur, atque omnia alia fiunt, quæ supra in coronatione Regine dicta sunt, usque ad Offertorium; ad quod poterit Rex cum Regina procedere, vel Regina sola, prout Regi placebit. Facta Communione per Metropolitanum, communicatur Regina. Deinde perficitur Missa, et in fine Metropolitanus dat Benedictionem solennem, &c.

*De Benedictione et Coronatione Regine  
ut Regni Domine.*

**S**i verò Regina coronanda est ut Regni Domina, et absque Rege, tunc paratur thalamus unus in Ecclesia; vocantur Prelati Regni, et omnia alia similiter fiunt, quæ supra pro coronatione Regis ordinata sunt. Die statuto, conveniunt in Ecclesia, in qua coronatio fieri debet; ubi Metropolitanus, aut alius ad quem spectat, cum Episcopis aliis parat se, et sedent ante altare, ut supra dictum est. Interim Regina consuetis vestibus induta, cum suis Prelatis, Baronibus, et Matronis, atque aliis domesticis venit ad Ecclesiam; et eam fuerit

rit prope Presbyterium, duo priores Episcopi parati veniunt et obviàm, et cum mitris capta illi aliquantulum inclinantes, ipsam inter se mediam usque ad Metropolitani deducunt : cui Regina caput inclinans, tumilem reberentiam exhibet ; qua facta, prior ipsorum deducendum detecto capite, versus ad Metropolitanum, dicit :

**R**everendissime Pater, postulat sancta Mater Ecclesia Catholica, ut præsentem circumspectam mulierem ad dignitatem Reginalem sublevetis.

Tunc interrogat Metropolitanus :

Scitis illam esse dignam & utilem ad hanc dignitatem ?

Ille respondet :

Et novimus, & credimus eam esse dignam, & utilem Ecclesiæ Dei, et ad Regimen hujus Regni.

Metropolitanus dicit :

Deo gratias.

Tunc sedet Regina media inter ipsos Episcopos deducen-tes. congruenti spatio à Metropolitanano, ita ut illi faciem vertat ; ipsi etiam deducen-tes Episcopi, sentos ad dexteram, alius ad sinistram Reginæ se collocant, ut et ipsi ad alterutrum facies vertant. Ipsi sic sedentibus, postquam aliquantulum quieverint, Metropolitanus coronandam Regiam admonet, dicens :

**C**um hodie per manus nostras, circumspecta mulier, qui Christi salvatoris nostri vice in hac re fungimur (quâvis indigni sacram unctionem et Regni insignia sis susce-  
pturus ; benè est, ut te prius de onere, ad quod destinaris, moneamus. Regiam hodie suscipis dignitatem, et regendi fideles populos tibi commissos curam sumis. Præclarum sanè inter mortales locum, sed discriminis, laboris, atque anxietatis plenum. Verùm, si consideraveris, quòd omnis potestas à Domino Deo est, per quem Reges regnant, et legum conditores justa decernunt, tu quoque de grege tibi commissio ipsi Deo rationem es redditura.

Pri-

Primum, pietatem servabis, Dominum Deum tuum tota mente ac puro corde coles. Christianam religionem, ac fidem catholicam, quam ab incunabulis professa es, ad finem usque inviolatam retinebis, eamque contra omnes adversantes pro viribus defendes. Ecclesiarum Prælati, ac reliquis Sacerdotibus condignam reverentiam exhibebis. Ecclesiasticam libertatem non conculcabis; Justitiam, sine qua nulla societas diu consistere potest, erga omnes inconcussa administrabis, bonis præmia, noxiis debitas poenas retribuendo. Viduas, pupillos, pauperes, ac debiles ab omni oppressione defendes. Omnibus te adeuntibus benignam, mansuetam, atque affabilem, pro Regia tua dignitate te præbebis. Et ita te geres, ut non ad tuam, sed totius populi utilitatem regnare, præmiumque bene factorum tuorum, non in terris, sed in cælo expectare videaris. Quod ipse præstare dignetur, qui vivit et regnat Deus, in sæcula sæculorum. Resp. Amen.

Regina electa accedit ad Metropolitanum; et genuflexa facit hanc professionem, dicens:

**E**GO p. deo annuente futura Regina p. profiteor, et promitto coram Deo, et Angelis ejus, deinceps legem, justitiam & pacem Ecclesiæ Dei, populoque mihi subiecto, pro posse & nosse, facere ac servare, salvo condigno misericordiæ Dei respectu, sicut in consilio fidelium meorum melius potero invenire. Pontificibus quoque Ecclesiarum Dei condignum & canonicum honorem exhibere; atque ea, quæ ab Imperatoribus & Regibus Ecclesiis collata & reddita sunt, inviolabiliter observare. Abbatibus, Comitibus, & vasallis meis congruum honorem, secundum consilium fidelium meorum, præstare.

Deinde ambabus manibus tangit librum Evangeliorum, (quem Metropolitanus coram ea super gentibus apertum tenet, inferiori parte libri Reginæ versa) dicens,

Sic me Deus adjuvet, & hæc sancta Dei Evangelia.

Et post Regina electa Metropolitanum manum reveren-



ter osculatur. Quo facto, Metropolitānus surgit, et cum mitra procumbit in faldistorio. Regina verò ad ejus sinistram in terram se prosternit. Et cantores incipiunt, schola prosequente, Litanias; in quibus cū dictum fuerit,

Ut omnibus fidelibus, &c.

R. Te rogamus audi nos.

Metropolitānus surgit, et accepto baculo pastorali in sinistra, super illam dicit:

Ut hanc electam in Reginam coronandam benedicere digneris.

R. Te rogamus audi nos.

Secundo dicit.

Ut hanc electam in Reginam coronandam benedicere, & consecrare digneris.

R. Te rogamus audi nos.

Producendo semper super Reginam signum Crucis. Idem dicunt et faciunt Episcopi parati, genuflecti tamen permanentes. Quo dicto, Metropolitānus redit ad acubitum, cantoribus Litanias resumentibus, et perficientibus. Quibus finitis, Metropolitānus, deposita mitra, surgit, Regina prostrata manente, et dicit super eam intelligibili voce Orationem sequentem; quam assantes Episcopi, etiam sine mitris in locis suis stantes, submissa voce pronunciant.

Oremus.

**O**Mnipotens sempiterne Deus, hanc famulam tuam cœlesti benedictione sanctifica, quam in gubernationem Regni Reginam eligimus; tua ubique sapientia doceat, et confortet, atque Ecclesia tua fidelem famulam semper agnoscat. Per eundem Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate Spiritus sancti Deus.

Tunc surgit Regina et coram Pontifice genuflectit. Deinde Pontifex mediocri voce, extensis manibus ante pectus, dicit:

Per

Per omnia sæcula sæculorum. R. Amen. V. Dominus vobiscum. R. Et cum Spiritu tuo. V. Sursum corda. R. Habemus ad Dominum. V. Gratias agamus Domino Deo nostro. R. Dignum & justum est. Verè dignum & justum est, æquum & salutare, nos tibi semper & ubique gratias agere, Domine sancte, Pater omnipotens, æternæ Deus: Honorum cunctorum auctor ac distributor, benedictionumque omnium largus infusor, tribue super hanc famulam tuam Reginam benedictionis tuæ copiam; & quam humana electio sibi præesse gaudet, tua supernæ electionis & benedictionis infusio accumulet. Concede ei, Domine, auctoritatem regiminis, consilii magnitudinem, sapientiæ, prudentiæ, & intellectus abundantiam, religionis ac pietatis custodiam; quatenus mereatur benedici & augmentari in nomine, ut Sara; visitari & sæcundari, ut Rebecca; contra omnium muniri vitiorum monstra, ut Judith; in regimine Regni eligi, ut Esther. Ut, quam humana nititur fragilitas benedicere, cœlestis potius intimi roris repleat infusio. Et quæ à nobis eligitur & benedicitur in Reginam, à te mereatur obtinere præmium æternitatis perpetuæ. Et sicut ab hominibus sublimatur in nomine, ita à te sublimetur fide & operatione. Illo etiam sapientiæ tuæ eam rore perfunde, quem beatus David in repromissionem & filius ejus Salomon percepit in locupletatione. Sis ei, Domine, contra cunctorum ictus inimicorum lorica; in adversis galea; in prosperis sapientia; in protectione clypeus sempiternus. Sequatur pacem, diligat e charitatem, abstinere se ab omni impietate; loquatur justitiam, custodiat veritatem; sit cultrix justitiæ et pietatis, amatrix religionis. Vigeatque præsentī benedictione in hoc ævo annis plurimis, & in sempiterno sine fine æternis.

Deinde dicit planè legendo; ita tamen, quod à circumstantibus audiat.

Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen.

Quibus dictis, sedet Metropolitanus; et accepta mitra, intingit pollicem dexteræ manus in oleum Catechumenum; et inungit, in modum Crucis, brachium dexterum Reginae inter juncturam manus, et inter juncturam cubiti, atque inter scapulas, dicens.

**D**EUS Pater æternæ gloriæ sit tibi adjutor, & Omnipotens benedicat tibi; preces tuas exaudiat; vitam tuam longitudine dierum adimpleat; benedictionem tuam jugiter confirmet; te cum omni populo in æternum conservet; inimicos tuos confusione induat; et super te Christi sanctificatio, atque hujus olei infusio floreat: ut, qui tibi in terris tribuit benedictionem, ipse in cælis conferat meritum Angelorum; ac benedicat te, et custodiat in vitam æternam Jesus Christus Dominus noster, qui vivit & regnat Deus, in sæcula sæculorum. R. Amen.

Quo facto, surgit Regina, et ad partem se retrahit ubi Prælati sui Domestici et assistunt. Metropolitanus verò lavat et abstergit manus, deinde accedit ante altare; et deposita mitra, cum suis ministris facit Confessionem. Idem faciunt Episcopi parati juxta sedes suas sine mitris stantes. Facta Confessione, Metropolitanus ascendit ad altare, osculatur, incensat, et procedit in Missa usque ad *Allelujah* exclusivè, sive ultimum versum Tractus, vel Sequentiæ, si dicitur, more consueti. Regina verò ducitur à suis ad sacristiam, vel papillionem, ubi accipit vestes Reginales. Deinde redit cum illis ad thalamum, ubi manet usque ad dictum Graduale; non tamen sedet in solio, sed super aliquod scabellum sibi paratum genuflexa procumbit audiens Missam. Missa dicitur de die; et cum Oratione diei, dicitur pro ipsa electa Regina sub uno, *Per Dominum.*

*Oratio.*

**Q**UÆSUMUS, Omnipotens Deus, ut famula tua N. Regina nostra, qui tua miseratione suscepit Regni gubernacula, virtutum etiam omnium percipiat incrementa; quibus



quibus decenter ornata, et vitiorum monstra devitare, et ad te, qui via, veritas, & vita es, gratiosa valeat pervenire. Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen.

Graduali cantato, Metropolitanus sedet ante altare in baldachio cum mitra, et Regina à suis associata mediis inter priores duos Prelatos paratos ad Metropolitanum reducitur; cui facta reverentia, ut prius, genua flectit coram eo. Tunc imponitur ei Corona, quam omnes Episcopi parati, qui adsunt, de altari per Metropolitanum sumptam manibus tenent, ipso Metropolitano illam regente, et capiti illius imponente, ac dicente:

**A**ccipe Coronam Regni, quæ, licet ab indignis, Episcoporum tamen manibus capiti tuo imponitur. In nomine Patris, & Filii, & Spiritus sancti, quam sanctitatis gloriam, et honorem, & opus fortitudinis, significare intelligas; & per hanc te participem Ministerii nostri non ignores. Ita, ut sicut nos in interioribus pastores rectoresque animarum intelligimur, ita & tu in exterioribus vera Dei cultrix, strenuaque contra omnes adversitates Ecclesiæ Christi defensoratrix assistas, regniq; tibi à Deo dati, & per officium nostræ benedictionis in vice Apostolorum, omniumque Sanctorum, regimini tuo commissi utilis executrix, proficuaque regnatrice semper appareas; ut inter gloriosos athletas, virtutum gemmis ornata, & præmio sempiternæ felicitatis coronata, cum Redemptore ac Salvatore nostro Jesu Christo, cujus nomen vicemque gestare crederis, sine fine glorieris. Qui vivit et imperat Deus, cum Patre & Spiritu sancto, in sæcula sæculorum. R. Amen.

Et mox dat ei Sceptrum in manum, dicens:

**A**ccipe virgam virtutis ac veritatis, et esto pauperibus misericors, et affabilis; viduis, pupillis, et orphanis, diligentissimam curam exhibeas; ut Omnipotens  
Deus

Deus augeat tibi gratiam suam, qui vivit et regnat in sæcula sæculorum. R. Amen.

Tunc surgunt omnes, et Metropolitani cum omnibus Episcopis paratis deducit Reginam, coronam in capite et sceptrum in manu ferentem, mediam inter se et dignitorem Episcopum paratum, supra solium; ubi stans cum mitra, unà cum eodem digniore Episcopo, inthronizat eam in solio, dicens.

Sta, et retine a modo locum tibi à Deo delegatum, per auctoritatem omnipotentis Dei, et per præsentem traditionem nostram, omnium scilicet Episcoporum, cæterorumque Dei servorum; et quanto Clerum sacris altaribus propinquiorem perspieis, tanto ei potius in locis congruis honorem impendere memineris; quatenus mediator Dei & hominum te mediatricem Cleri et plebis permanere faciat.

Deinde Metropolitani, deposita mitra, inchoat, schola sequente, Hymnum:

Te Deum laudamus.

Qui totus dicitur: quo incepto, Metropolitani accedunt ad dextram Reginæ: ibi continuo manens, usque ad finem Hymni; finito hymno, Metropolitani stans, ut prius, juxta Reginam sine mitra, dicit super illam:

V. Firmetur manus tuâ, et exaltetur dextera tuâ.

R. Justitia et judicium præparatio sedis tuæ.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum Spiritu tuo.

Oremus.

Deus, qui victrices Moyse manus in oratione firmasti, qui quamvis ætate languesceret, infatigabili sanctitate pugnabat; ut dum Amalech iniquus vincitur, dum profanus nationum populus subjugatur, exterminatis alienigenis, hereditati  
tua

tua possessio copiosa serviet; opus manuum tuarum pia nostra orationis exauditione confirma: habemus & nos apud te, sancte Pater, Dominum salvatorem, qui pro nobis manus suas extendit in cruce; per quem etiam precamur, Altissime, ut, tua potentia suffragante universorum hostium frangatur impietas; populusque tuus, cessante formidine, te solum timere condiscat. Per eundem Christum Dominum nostrum. R. Amen.

Quibus finitis, Metropolitani cum Episcopis paratis revertitur ad sedem suam, vel faldistorium prope altare, et dicitur *Alleluia*, sive ultimus versus Tractus, vel Sequentiæ. Evangelium, et alia usque ad Offertorium inclusivè. Quo dicto, Metropolitani residet in faldistorio ante medium altaris cum mitra; et Regina à suis Prælatibus, Magnatibus, et aliis associata venit ante Metropolitanum, coram quo genuflecta, offert ei aurum, quantum sibi placet, et manum Metropolitanam recipientis osculatur. Deinde ad solium suum revertitur. Metropolitanus lavat manus, surgit, et accedit ad altare, et prosequitur Missam usque ad Communionem.

Cum Secreta diei dicitur pro Regina, sub uno Per Dominum.

*Secreta.*

**M**Unera, quæsumus Domine, oblata sanctifica: ut et nobis Unigeniti tui Corpus et Sanguis fiant; et Regiæ nostræ ad obtinendam animæ corporisq; salutem, et ad peragendum injunctum officium, te largiente, usquequaque proficiant. Per eundem Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen.

Par datur Regiæ per primum ex Prælatibus paratis, cum instrumento ad hoc ordinato. Postquam Metropolitanus se communicaverit de Corpore, et Sanguine; Regina sine corona, et sine sceptro, de thalamo suo, à suis punctat associata, accedit ad altare, genuflectit in super-

premo



præmo gradu altaris, et Metropolitani conversus ad Reginam eam communicat. Regina, antequam sumat Sacramentum, osculatur manum dexteram Metropolitanæ; et sumpta Communione, ex calice de manu Metropolitanæ se purificat, et purificatus ad thalamum suum revertitur cum suis, ut venit. Metropolitanus verò ablationem sumit; et accepta mitra, labat manus, et perficit Missam.

Cum Postcommunionem diei, dicitur pro Regina sub uno Per Dominum.

*Postcommunio.*

**H**Æc, Domine, oblatio salutaris famulam tuam N. Reginam nostram ab omnibus tueatur adversis; quatenus Ecclesiasticæ pacis obtineat tranquillitatem, & post istius temporis decursum ad æternam perveniat hæreditatem. Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen.

In fine Metropolitanus dat Benedictionem solemnem, qua data, omnes vadunt in pace.

*De Benedictione & Coronatione Regis in Consortem electi.*

**C**um autem Regina, sampridem, ut Regni Domina benedicta et coronata, deinde Consortem sibi elegerit, quem postea statuerit coronari, ad diem ordinatam vocantur omnes Prælati Regni; parantur duo thalami, atque omnia alia ordinantur, prout suprà in coronatione Regis posita sunt, f. 163. Die autem statuto, Metropolitanus et Prælati in Ecclesia constituti, et se vestientibus, Regina Reginalibus vestibus induta, cum corona in capite et sceptro in manu, à suis associata venit ad Ecclesiam, et ascendit thalamum suum. Illis autem paratis, et suo ordine sedentibus, ut suprà in coronatione Regis ordinatum est; Regina de thalamo suo descendens cum corona in capite, et sceptro in manu, venit coram

coram Metropolitano, à quo, facta ei reberentia, petit Regem consortem suum benedici et coronari, sub his verbis:

**R**everendissime Pater, postulamus ut consortem nostram nobis à Deo conjunctam benedicere, et corona Reginali decorare dignemini, ad laudem et gloriam Salvatoris nostri Jesu Christi.

Deinde ad thalamum suum revertitur. Interim Rex vestibus militaribus indutus veniat ad Ecclesiam, à suis Prælatiis domesticis non paratis, et Comitibus, Magnatibus Regni, et aliis associatus. Qui cum venerit propè Presbyterium, duo Priores Episcopi ex paratis ei obviam veniunt, et cum mitris capita illi aliquantulum inclinantes, ipsum, bireto deposito, usque ante Metropolitanum deducunt; coram quo Rex caput inclinans, humilem ei reberentiam exhibet. Quæ facta, prior Episcoporum deducentium stans, detecto capite, versus ad Metropolitanum, voce intelligibili dicit:

**R**everendissime Pater, postulat sancta Mater Ecclesia Catholica, ut præsentem egregium militem ad dignitatem Regiam sublevetis.

Et omnia alia suo ordine fiunt, prout habetur supra sub prima rubrica de benedictione et coronatione Regis, fol. 163. usque ad aliam rubricam de coronatione Reginæ, fol. 174. quæ hic omittitur, cum sit prius coronata.

These forms of Prayers and Ceremonies are used in most forein Kingdoms, as *Spain, Hungary, Bohemia, Poland,* &c. with some little variation relating only to their particular Kingdoms.

M. *Paulus Stranský* Reipub. Bohemiæ, Lugd. Bat. 1634. c. 5. sect. 12, to 20. p. 572, &c. describing at large the manner of the Coronation of the Kings of *Bohemia* in later times, informs us, That after the Supreme Burgrave of *Prague* hath in the name of the most blessed and undivided Tri-

nity pronounced such a one to be elected and accepted King of Bohemia, all the multitude hearing this, presently cry out, *Vivat, vivat, vivat ꝑ. Bohemiæ Rex*: After which having taken his Oath, the Archbishop and Bishops use several set Prayers for him; and all the People, as well those who are present as absent at the Coronation feast, cry out with ingeminated joyfull shouts, *Vivat, vivat, vivat, Triumphatis Reipublicæ Hostibus ꝑ. Bohemiæ Rex*.

\* In France they have a particular Pontical or form of Prayers, Benedictions and Ceremonies used at the Consecration of their Kings, written and used in the year 1365. the first year of Charles the 5th. King of France, by his special command, and thus subscribed.

\* Seldens Titles of Honor, p. 222. to 255.

*Ce livre du sacre des Roys de France est a nous Charles le v. de nostre nom Roy de France; & le fimes corriger, ordeiner, escrire & istorier l'an 1365.* agreeing for the most part with that in *Laurentius Boechellus*, *Decretorum Ecclesiæ Gallicanæ*, lib. 5. Tit. 2. *De Consecratione & Coronatione Regis Franciæ*, c. 1. p. 701, to 755.

*Ordo ad Innuendum, & Coronandum Regem.*

The Ceremonial for Coronation of the French King. This was most ordinarily at Rhemes, but at the Kings pleasure, also in any other Church.

Primò paratur solium in modum Eschafaudi aliquantulum eminens contiguum exterius choro Ecclesiæ inter vtrumque chorum positum in medio, in quo per gradus ascenditur. Et in quo possint Pares regni, & aliqui si necesse fuerit, cum eo consistere. Rex autem die quo ad coronandum venerit, debet processionalitè recipi tam à Canonicis quàm à cæteris Ecclesiis conventualibus Sabbato præcedente diem dominicam in qua Rex est consecrandus, & coronandus, Post Completorium expletum, committitur Ecclesiæ custodia custodibus à Rege deputatis cum propriis custodibus Ecclesiæ. Et debet Rex intempestæ noctis silentio venire in Ecclesiam Orationem factururus, & \* ibidem in Oratione aliquantulum, si voluerit, vigilaturus. Cum pulsatur autem ad matutinas debent esse parati Custodes Regis introitum Eccl. observantes, qui alijs hostijs Ecclesiæ firmiter obseratis & munitis, Canonicos & Clericos Ecclesiæ debent honorificè intrmittere ac diligentè quotienscunq;

opus

\* Ibidem is not in Boechellus.



opus fuerit eis. *Matutine* ~~more~~ solito decantentur Qui-  
bus expletis pulsatur ad *Primam*, Quæ cantari debet in  
aurora diei. Post *primam* cantatam debet Rex cum *Archi-*  
*episcopis*, & *Episcopis* & *Baronibus* & aliis quos intromittere The Corona-  
voluerit in Ecclesiam venire antequam fiat aqua benedicta, tion of an ele-  
& debent esse sedes dispositæ circa altare, hinc & inde, sted King ac-  
ubi *Archiepiscopi* & *Episcopi* honorificè sedeant. *Episcopis* cording to the  
\* paribus, videlicet, primò *Landunensi*, postea *Beluacensi*, Pontificale of  
deinde *Lingonensi*, postea *Cathalanensi*, ultimum, *Novio-* Rome.  
*mensi* cum alijs *Episcopis* (a) *Archiepiscopatus Remensis* \* Spiritual  
sedentibus seorsum inter altare & *Regem* ab oppositis al- Peers, The Bi-  
taris non longè à Rege, nec multis indecènter interposi- shop of Beau-  
tis. Et debent Canonici Ecclesiæ *Remensis* processionalitèr vais, Laon,  
cum duabus crucibus cereis, & thuribulo cum incenso Langres, Cha-  
ire ad palatium *Archiepiscopale*. Et *Episcopi Landunensis* alons sur  
& *Beluacensis*, qui sunt primi Pares de *Episcopis*, debent Marne Noyon.  
esse in prædicta processione habentes sanctorum reliquias a Istius Arch.  
colle pendentes. Et in Camera magna debent reperire Bochell.  
*Principem* in *Regem* consecrandum sedentem, & quasi ja-  
centem supra thalamum decènter ornatum. Et cum ad  
dicti *Principis* præsentiam applicaverint, Dicat *Landu-*  
*nensis Episcopus* hanc orationem.

*Omnipotens sempiterne Deus: qui famulum tuum N. fastigio*  
*dignatus es sublimare, tribue quæsumus ei, ut ita in hujus sæculi*  
*cursu multorum in communi salutem disponat, quatenus à ve-*  
*ritatis tuæ tramite non recedat, (b) Per Dominum.*

Qua oratione dicta, statim suscipiant eum duo præ-  
dicti *Episcopi* dextera lævaque honorificè, & ipsum reve-  
renter ducant ad Ecclesiam canentes hoc (c) *Resp. cum*  
*Canonicis prædictis.*

Ecce mitto *Angelum meum* qui præcedat te & semper custo-  
diat semper. *Observa & audi vocem meam, & inimicus ero ini-*  
*miciis tuis, & affligentes te affligam, & præcedet te Angelus meus.*

Finito *Resp.* cantetur (d) *Vers.*

*Israel si me audieris, non erit in te Deus recens, neq; ad-*  
*orabis Deum alienum, ego enim Dominus. Observa \**

Cunctoque eum populo sequente ad hostium Ecclesiæ  
Clerus subsistat. Et alter *Episcopus* scilicet *Beluacensis*, si inimicus, &c.

The Corona-  
tion of an ele-  
sted King ac-  
cording to the  
Pontificale of  
Rome.

\* Spiritual  
Peers, The Bi-  
shop of Beau-  
vais, Laon,  
Langres, Cha-  
alons sur  
Marne Noyon.  
a Istius Arch.  
Bochell.

b That is, Per  
Dominum N.  
Iesum Christū  
Filium tuum  
qui tecum vi-  
vit & regnat in  
unitate S. S.  
Deus per om-  
nia sæcula sæ-  
culorum. For  
those words  
are ordinarily  
denoted by  
Per Dominum  
only.

c Responfori-  
um.

d Versus.

\* Et audi vo-  
cem meam &  
inimicus ero

præsens fuerit, dicat hanc orationem quæ sequitur.

**DEUS** qui scis humanum genus nulla virtute posse subsistere, concede propitius ut famulus tuus N. quem Populo tuo voluisti præferri, ita tuo fulciatur adjutorio (e) quatenus quibus potuit præesse, valeat & prodesse. Per Dominum.

e Quanto qui  
bas Rochellus.

Introeuntes autem Ecclesiam præcedentes Canonici dicant usque ad introitum chori hanc Antiphonam.

*Domine in virtute tua letabiter Rex.*

Finita Antiphona *Métropolitanus* cui in Ecclesia expectanti ante Altare per prædictos Episcopos, Rex consecrandus præsentabitur, (f) dicat hanc orationem sequentem. (g)

f Reverenter  
dicat, Rochell.  
g Metropolitanus  
super Regem  
Orat ante  
Altare. Bo-  
chellus.

(h) *Omnipotens Deus, cælestium Moderator, qui famulum tuum N. ad regni fastigium dignatus es provehere, concede quesumus, ut à cunctis adversitatibus liberatus, & Ecclesiasticæ pacis dono muniatur, & ad æternæ pacis gaudia, te donante, pervenire mereatur. Per Dominum.*

h In the margin  
of this  
place of that  
Ritual subsc.  
bed by King  
Charles, is ad-  
ded this Prayer,  
Deus humilium  
visita-  
tor qui nos  
S. S. illustratio-  
ne consolari  
præstare su-  
per hunc fa-  
mulum tuum  
N. Grati-  
am ut per  
eam, tuum  
Nobis adesse  
sentiamus Ad-  
ventum.  
i Sancta Bo-  
chellus.

Qua oratione dicta ducant prædicti Episcopi Regem consecrandum ad sedendum in Cathedra sibi præparata in conspectu Cathedræ Archiepiscopi, & ibi sedebit donec Archiepiscopus veniat cum sancta ampulla, cui venienti affurget Rex reverentèr.

*Quando sacra (i) ampulla debeat venire.*

Inter primam & tertiam debent venire Monachi beati Remigii processionaliter cum crucibus & cereis cum sancta ampulla quam debet Abbas reverentissimè deferre sub cortina serica quatuor partibus à quatuor Monachis albis indutis sublevata. Rex autem debet mittere de Baronibus qui eam securè conducant, & cum venerit ad Ecclesiam beati Dionysii vel usque ad majorem januam Ecclesiæ propter turbam comprimentem, debet Archiepiscopus super piliro stola & capa sollempni indutus cum mitra & baculo pastoralis sua cruce præcedente, cum cæteris Archiepiscopis & Episcopis, Baronibus, necnon & Canonicis, si fieri potest, occurrere sanctæ ampullæ, & eam de manu Abbatis recipere, cum pollici-

pollicitatione de reddendo bona fide, (k) & sic ad altare cum magna populi reverentia deferre, Abbate & ali- quibus de Monachis pariter (l) cum Comitantibus. Cæteri verò Monachi debeat expectare in Ecclesia beati Dionysii vel in Capella beati Nicholai, donec omnia per- acta fuerint, & quousque sacra ampulla fuerit repor- tata.

k In Bochellus these words are inserted there; in a different Character (Abbas S. Dionysii sit ad dextram Altaris servans Ampullam.) l So in the MS. perhaps it should be con- comitantibus or eum comitanti- bus. But in Bochellus that place is Deferre Abbati & ali- quibus de Mona- chis pariter com- mittendo.

*Quid susceptâ ampullâ agendum sit.*

(m) *Archiepiscopus* ad Missam se præparat cum Diaconi- bus, & Subdiaconibus vestimentis insignioribus, & pallio (n) induendus, & in hunc modum indutus venit (o) pro- cessionaliter ad altare more solito, Cui venienti, Rex debet assurgere reverenter. Cum autem venerit *Archie- piscopus* ad altare, debet pro omnibus Ecclesiis sibi subdi- tis à rege hæc petere.

m In Bochellus after that *Quid susceptâ ampullâ agendum sit*, follows *In susceptione Ampullæ sacre ad portam Ecclesiæ Majoris cantatur Antiphona.*

O pretiosum Munus. O pretiosa gemma qua pro uncti ne Francorum Regum ministerio An- gelico cælitus est emissa. Versus. Inveni David servum meum. Resp. Oleo sancto meo unxi eum. Oremus. Omnipotens sempiterne Deus qui pietatis tuæ dono Genus Regum Francorum oleo per- ungi decrevisti, præsta quæsumus, ut famulus tuus Rex noster perunctus hac sacra & præsentis un- ctione sancto Pontifice (so it is printed) Remigio emissa divinitus & in tuo servitio semper dirigat- ur, et ab omni infirmitate misericorditer liberetur, Per Dominum nostrum Dum cantatur tercia, facta aqua benedicta, Archiepisc. ad Missam se præparat cum Diacono & Subdiacono in Sacristia. This being as a Title, next follows, Archiepiscopus dum cantatur tercia facta aqua benedicta ad Missam, &c. as in this Copy. (n) Et rationali ind. Bochellus. (o) E duobus suis suffraganeis associatus process. Böchellus.

*Ammonitio ad Regem dicendo ita.*

*A vobis perdonari petimus ut unicuique de Nobis & Ecclesiis nobis commissis, Canonicum privilegium, ac debitam legem atque justitiam conservetis, & defensionem exhibeat, sicut Rex in regno suo debet unicuique Episcopo, & Ecclesiæ sibi com- misse.*

*Responsio*



## Responsio Regis ad Episcopos.

p Quod. Bachel-  
lu.

q Servabo. Bo-  
chellus.

Promitto vobis & perdono, ( p ) quia unicuique de vobis, et Ecclesiis vobis commissis, Canonicum privilegium, et debitam legem atque iustitiam ( q ) conservabo, et defensionem quantum potuero exhibebo Domino adiuvante, sicut Rex in suo regno unicuique Episcopo, et Ecclesie sibi commissae per rectum exhibere debet.

Item hæc dicit Rex, & promittit & firmat Juramento.

The Oath of the  
Fren h King.  
See Bodin. de  
Repub. l. 1. c. 8.  
r The words be-  
tween these ( )  
are not in Bo-  
chellus.

Hæc Populo Christiano et mihi subdito, in Christi nomine, promitto, In primis ut Ecclesie Dei omnis populus Christianus veram pacem nostro arbitrio in omni tempore servet ( r et superioritatem, jura, et nobilitates Coronæ Franciæ inviolabiliter custodiam, et illa nec transportabo nec alienabo. ) Item, ut omnes rapacitates et omnes iniquitates omnibus gradibus, interdiciam. Item, ut in omnibus judiciis æquitatem et misericordiam præcipiam, ut mihi et vobis indulgeat per suam misericordiam clemens, et misericors Dominus. Item, de terra mea ac Iurisdictione mihi subdita universos hæreticos ab Ecclesia denotatos pro viribus bona fide exterminare studebo. Hæc omnia prædicta firmo juramento.

f Promissioni-  
bus. Bochellus.

Tunc manum apponat libro, & librum osculetur. His factis ( f ) processionibus, statim incipiatur, Te Deum laudamus.

t See before.

u Here this  
Title is inserted  
in Bochellus.  
Præparatio in-  
signium & orna-  
mentorum Rega-  
lium.  
x Sacinthinis.  
Bochellus.

Sed secundum usum Romanum, & aliquorum regno-  
rum non dicitur, Te Deum, usque post intronizationem  
quæ est post ( t ) orationem. Sta, et retine, & videtur me-  
lius ibi dici quam hic. Et duo prædicti Episcopi ducunt  
Regem per manus ante altare, qui prosternit se ante altare  
usque in finem, Te Deum.

( u ) Postmodum surgit jam antea præparatis, & positis  
super altare, Corona Regia, Gladio in vagina incluso, Cal-  
caribus aureis, Sceptro deaurato, & Virga ad mensuram  
unius cubiti vel amplius habente desuper manum eburnea-  
m. Item Caligis sericis & ( x ) jacinthinis per totum  
intextis

intextis *Liliis aureis*, & tunica ejusdem coloris & operis in modum tunicalis quo induuntur Subdiaconi ad Missam, necnon, & (y) sacco prorsus ejusdem coloris & ory *Sacco Boche-* peris, qui est factus ferè in modum cappæ sericæ absque lus. caperone, quæ omnia Abbas beati *Dionysii in Francia de* Monasterio suo debet *Remis* afferre, & stans ad altare custodire. Tunc primo Rex stans ante altare deponit vestes suas præter tunicam sericam & camisiam apertas profundius ante & retro in pectore videlicet & inter scapulas (z) aperturis, tunicæ sibi invicem connexis ansulis argenteis, Et tunc in primis dicatur ab *Archiepiscopo* oratio *Apuris Bo-* sequens. *chellus.*

Deus inenarrabilis Auctor mundi, Conditor generis humani, Gubernator Imperii, Confirmator regni, qui ex utero fidelis amici tui Patriarchæ nostri Abrahæ præelegisti Regem sæculis profuturum, Tu præsentem Regem hunc N. cum exercitu suo per intercessionem omnium Sanctorum, uberi benedictione locupleta, et in solium regni firma stabilitate (b) connecta. *b Conneffe* Visita eum sicut Moysen in rubo, Jesum Nave in prælio, *Bochellus.* Geleon in agro, Samuelem in templo. Et illa eum benedictione siderea ac sapientiæ tuæ rore perfunde, quam beatus David in Psalterio, Salomon filius ejus, te remunerante, percepit è cælo.

Sis ei contra acies inimicorum lorica, in adversis galea, in prosperis patientia, in protectione clypeus sempiternus. Et præsta ut gentes illi teneant fidem, Procere sui habeant pacem, diligant caritatem, abstineant se à cupiditate, loquantur justitiam, custodiant veritatem. Et ita populus iste pullulet coalitus benedictione eternitatis, ut semper maneat tripudians in pace victores. Quod ipse præstare, (c) &c.

Qua oratione dicta statim ibi à magno Camerario *c Præstare dig-* *nerur, qui tecum* Francia, Regi dictæ caligæ calciantur. Et postmodum à *& cum Spiritu* Duce Burgundiæ Calcaria ejus pedibus astringuntur & statim tolluntur. *Sancto sine fine* *permanet in sæ-* *cula sæculorum.* *Amen. Bochell.*

### Benedictio super Gladium.

Exaudi Dominus quæsumus præces nostras, & hunc Gladium quo

d Benedicere.  
Bochellus.

f Per Christum  
Bochellus.  
The Sword  
given to the  
Fren. h King.

g So in Bochellus.  
h Antiphona  
Bochellus.

i As a Title to  
this in Bochellus,  
we read Tradi-  
tio Gladii quem  
Rex tenet  
erectum &  
nudum usque ad  
finem Orationis  
sequentis Anti-  
phonam.

k Benedictione  
Bochellus.  
l So in Bochell.  
but it should be  
Molem. that and  
some other passa-  
ges are in that  
of the Roman  
Pontificale.

m Paire & S S.  
vivit & regnat  
Deus Per om-  
nia secula secu-  
lorum. Amen.  
Bochellus.

quo famulus tuus N. se accingi desiderat, Majestatis tue dex-  
tera (d) benedicere dignare, quatenus defensio atque protectio  
possit esse Ecclesiarum, viduarum, orphanorum, omniumque Deo  
servientium contra sevitiam Paganorum, aliisque insidiantibus  
sit pavor, terror, et formido (f)

Postmodum Rex, à solo Archiepiscopo, Gladio accingi-  
tur, quo accincto, statim idem Gladius discingitur et è  
vagina ab Archiepiscopo extrahitur, vaginâ super altare  
repositâ, & datur ei ab Archiepiscopo in manibus cum ista  
oratione (g) dicendo quem Rex in manu sua teneat cuspi-  
de elevato donec (h) A. Confortare, &c. fuerit cantata &  
oratio sequens dicta per Archiepiscopum.

Accipe (i) hunc Gladium cum Dei (k) benedictione tibi colla-  
tum in quo per virtutem Sancti Spiritus resistere et ejicere  
omnes inimicos tuos valeas, et cunctos sanctæ Dei Ecclesiæ ad-  
versarios, regnumque tibi commissum tutari atque protegere  
castra Dei per anxium invictissimi Triumphatoris Domini no-  
stri Ihesu Christi.

Accipe inquam hunc Gladium per manus nostras vice et au-  
thoritate sanctorum Apostolorum consecratas tibi regaliter im-  
positum, nostræque benedictionis officio in defensione sanctæ Dei  
Ecclesiæ ordinatum divinitus. Et esto memor de quo Psalmista  
prophetavit dicens, Accingere gladio tuo superfemur tuum  
potentissime, ut in hoc per eundem vim æquitatis exerceas,  
(l) molam iniquitatis potenter destruas, et sanctam Dei Ecclesi-  
am, ejusque fideles propugnes et protegas, nec minus sub fide  
falsos quam Christiani nominis hostes execreris ac destruas, vi-  
duas, et pupillos clementer adjuves ac defendas, desolata resta-  
ures, restaurata conserves, ulciscaris injusta, confirmes bene dis-  
posita, quatenus hæc in agendo, virtutum triumpho gloriosus,  
justitiæque Cultor egregius cum Mundi Salvatore cujus ty-  
pum geris in nomine, sine fine merearis regnare, qui cum Pa-  
tre, &c. (m)

Hic cantatur ista Antiphona.

Confortare, et esto vir, et observa custodias Domini DEI  
tui, ut ambules in viis ejus et custodias ceremonias ejus, et  
præcepta



cepta ejus et testimonia et judicia (n) quocunque te verteris con- <sup>n</sup> Iudicia &  
firmet te Deus. quocunque. <sup>Bochellus.</sup>

Cantata ista Antiphona dicitur ista oratio post  
dationem Gladii.

Deus qui providentia tua cœlestia simul et terrena moderaris,  
propitiare Christianissimo Regi nostro, ut omnis hostium  
siorum fortitudo virtute gladii spiritualis frangatur, à (o) te <sup>o</sup> Ac te pro illo.  
pro illo pugnante penitus conteratur, Per Dominum. Idem.

Gladium debet Rex humiliter recipere de manu Archi-  
episcopi, et devote flexis genibus offerre ad altare, et  
statim genibus Regis in terram positus resumere de manu  
Archiepiscopi, et (p) incontinenti dare Seneschallo Franciæ, <sup>p</sup> Statim dare.  
si Seneschallum habuerit, Sin autem, cui voluerit de Idem.  
Baronibus ad portandum antese & in Ecclesia usque in  
finem Missæ, et post Missam usque ad Palatium. Tradito  
per Regem Gladio, ut dictum est, dicat Archiepiscopus  
hanc Orationem.

Prospice (a) Omnipotens Deus serenis obtutibus hunc glorio- <sup>a</sup> To this, the  
sum Regem N. Et sicut benedixisti Abraham, Isaac & Jacob, <sup>Tule is in Bo-</sup>  
(b) & sic illum largis benedictionibus spiritualis gracia, cum <sup>chellus super</sup>  
omni plenitudine potentie irrigare atque perfundere dignare. <sup>Regem genu-</sup>  
Tribue ei de rore cœli, & de pinguedine terræ, habundantiam <sup>flexum with</sup>  
frumenti, vini & olei, & omnium frugum opulentiam, ex <sup>Oremus.</sup>  
largitate divini muneris longa per tempora, ut illo regnante <sup>b</sup> Isaac, sic  
sit sanis corporum in patria, & pax inviolata sit in regno, et <sup>Bochellus.</sup>  
dignitas gloriosa regalis palatii maximo splendore regie pote-  
statis oculis omnium fulgeat, luce clarissima (c) choruscare <sup>c</sup> Coruscate at-  
atque splendere, quasi splendidissima fulgura maximo perfusa <sup>que. Bochellus.</sup>  
lumine videatur. Tribue ei Omnipotens Deus ut sit fortissimus  
Protektor Patriæ, & Consolator Ecclesiarum atque Canobio-  
rum Sanctorum maxima cum pietate regalis munificentie, at-  
que ut sit fortissimus regum, Triumphator hostium ad oppri-  
mendas rebelles & (d) Paganas nationes. Sitque suis inimicis <sup>d</sup> Paganorum,  
satis terribilis præ maxima fortitudine regalis potentie, Opti- <sup>Idem.</sup>  
matibus quoque atque præcelsis proceribus ac fidelibus sui regni  
sit munificus, & amabilis, & pius, ut ab omnibus timeatur

D d

atque.

e Digneris qui  
cum unigenito  
filio tuo, &c.  
Bochellus.

atque diligatur. Reges quoque de lumbis ejus per successiones  
temporum futurorum egrediantur, regnum hoc regere totum. Et  
post gloriosa tempora atque felicia presentis vite, gaudia sempi-  
terna in perpetua beatitudine habere mereatur. Quod ipse  
præstare (e) dignetur, &c.

### Alia Benedictio.

f Præstare, &c.  
ut supra.

Benedic Domine quæsumus hunc Principem nostrum  
quem ad salutem populi Nobis à te credimus esse concess-  
sum, fac eum esse annis multiplicem, vigenti atque salu-  
bri corporis robore vigentem, & ad senectutem optatam,  
atque demùm ad finem pervenire sælicem. Sit nobis  
fiducia eam obtinere gratiam pro populo quam *Aaron* in  
tabernaculo, *Helyseus* in fluvio, *Ezechiàs* in lectulo, *Za-  
charias* vetulus impetravit in templo; sit illi regendi  
virtus atque auctoritas, qualem *Josue* suscepit in castris,  
*Gedeon* sumpsit in præliis, *Petrus* accepit in clave, *Paulus*  
est usus in dogmate. Et ita Pastorum cura tuum proficiat  
in ovile, sicut *Isaac* profecit in fruge te, *Jacob* dilatatus  
est in grege. Quod ipse (f), &c.

### Oratio

Deus Pater æternæ Gloriæ sit Adjutor tuus et Protec-  
tor, et Omnipotens benedicat tibi, preces tuas in eun-  
ctis exaudiat, & vitam tuam longitudine dierum adim-  
pleat, thronum regni tui jugiter firmet, & gentem po-  
pulumque tuum in æternum conservet, & inimicos tuos  
confusione induat, & super te sanctificatio Christi floreat,  
ut qui tibi tribuit in terris Imperium ipse in cœlis con-  
ferat præmium, Qui vivit, &c.

Hucusque de *Gladio*. Posthæc præparatur *Unctio* in  
hunc modum. Sed quamdiu ab Archiepiscopo paratur  
incipit Cantor.

Resp. Gentem Francorum inclytam,

*Simul*

*Simul cum Rege nobili,  
Beatus Remigius sumpto,  
Cælitus crismate, sacro,  
Santificavit gurgite,  
Atque Spiritus sancti,  
Plenè ditavit munere,*

*Vers. Qui dono singularis gratie in Columba apparuit & divinum crisma cælitus Pontifici ministravit.*

*Vers. Ora pro Nobis beate Remigi.*

*Resp. Ut digni efficiamur promissionibus Christi.*

## ORATIO.

*Oremus.*

**DEUS**, qui populo tuo æternæ salutis beatum Remigium Ministrum tribuisti, præsta, quæsumus, ut quem Doctorem vitæ habuimus in terris, Intercessorem habere mereamur in cælis per Christum. (g)

Crisma in Altari ponitur super patenam consecratam, & Archiepiscopus sacrosanctam ampullam, quam Abbas beati Remigii attulit super Altare, debet aperire, & inde cum acu aurea, aliquantulum de oleo cælitus misso attrahere, & crismati parato in patena diligentius eum digito immiscere ad inungendum Regem, qui solus inter universos Reges terræ hoc glorioso præfulget privilegio, (h) ut oleo cælitus misso singularitèr inungatur. Paratâ unctione qua Rex debet inungi ab Archiepiscopo, debent dissolvi ansulæ aperturarum vestimentorum Regis ante et retrò, et genibus Regis in terram positis, prostrato super faldistorium; Archiepiscopo etiam consimiliter prostrato. Duo Archiepiscopi vel Episcopi incipiunt Letaniam.

*g In that place in Bochellus, his Copy hath this note; Hic debet fieri missio de Crismate & oleo cælitus misso. h Privilegio, ut Crismate juxta cum oleo cælitus misso, modo alio, quam ceteri Reges, singularitèr inungantur, Alii enim Reges inunguntur solum in Humeris; iste verò in*

*Capite & in aliis membris sicut inferius distinguetur. Parata, &c. So it is in Bochellus. But whoever drew in this Glosse, was vainly deceived. For the use in England as well as France, was antient, and so also (by the Ordo Romanus) in other Kingdoms, where Anointing was allow'd, to anoint the Head, notwithstanding what we find otherwise in the Popes Canons, which Princes obeyed at their pleasure. But for this matter, see before p. 155.*



Tunc Archiepiscopus ab accubitu surgens, et ad Regem consecrandum se volvens, baculum Pastoralem cum sinistra tenens dicat hos versus, choro post eum quemlibet integrè repetente.

*Ut hunc præsentem famulum tuum N. in Regem Coronandum benedicere digneris. Te rogamus audi nos.*

Secundo dicit.

*Benedicere, & sublimare digneris, te rogamus.*

Tertio dicit.

*Benedicere, sublimare, & consecrare digneris, te rogamus.*

Quo dicto, et à choro responso, redit ad accubitum, Episcopis resumentibus et prosequentibus Letaniam.

*Ut Regibus, & Principibus Christianis pacem & concordiam donare digneris. Te rogamus audi nos.*

*Ut cunctum populum Christianum precioso sanguine tuo redemptum conservare digneris. Te rogamus audi nos.*

*Ut cunctis fidelibus defunctis requiem æternam donare digneris. Te rogamus audi nos.*

*Ut nos exaudire digneris. Te rogamus audi nos.*

*Fili Dei. Te rogamus audi nos.*

*Agnus Dei qui tollis peccata mundi, parce nobis Domine.*

*Agnus Dei qui tollis peccata mundi, exaudi nos Domine.*

*Agnus Dei qui tollis peccata mundi, miserere nobis.*

*Christe audi nos.*

*Kyrie eleyson.*

*Christe eleyson.*

*Kyrie eleyson.*

Letania finita, Metropolitanus surgens, Rege et Episcopis prostratis manentibus, annunciat.

*Pater noster. Et ne nos.*

*Salvum fac servum tuum.*

*Deus meus, sperantem in te.*

*Esto ei, Domine, turris fortitudinis.*

*A facie inimici.*

*Nihil proficiat inimicus in eo.*

*Et filius iniquitatis non opponat nocere ei.*

*Domine exaudi. Et clamor. Dominus vobiscum. Et cum Spiritu tuo. Oremus.*

Oratio

Oratio.

Præstende quæsumus Domine huic famulo tuo N. dexteram cælestis auxilii, ut te toto corde perquirat, & quæ dignè postulat assequi mereatur. Per Dom. Resp. Amen.

Alia Oratio.

Actiões nostras, quæsumus, Domine aspirando præveni, & adjuvando proseguere, ut cuncta nostra operatio & oratio, à te semper incipiat, & per te cæpta finiatur. Per Dom.

Item Archiepiscopus debet super Regem dicere has Orationes, antequam eum inungat, et debet sedere sicut sedet quando consecrat Episcopos.

Te invocamus Domine, sancte Pater omnipotens, æternæ Deus, ut hunc famulum tuum N. quem tuæ divinæ dispensationis providentia in primordio plasmatum usque in hunc præsentem diem, juvenili flore letantem crescere concessisti: eum tuæ pietatis dono ditatum, plenumque gratia veritatis de die in diem coram Deo & hominibus ad meliora semper proficere facias, ut summi regiminis solum, gratiæ supernæ largitate gaudens suscipiat, & misericordiæ tuæ muro ab hostium adversitate undique munitus, & plebem sibi commissam cum pace propitiationis, & virtute victoriæ regere mereatur, Per Dominum.

Alia Oratio.

Deus qui populis tuis virtute consulis & amore dominaris, da huic famulo tuo Spiritum sapientiæ tuæ cum regimine discipline, ut tibi toto corde devotus, in regni regimine semper maneat idoneus, tuoque munere ipsius temporibus securitas Ecclesiæ dirigatur, & in tranquillitate devotio Ecclesiastica permaneat, ut in bonis operibus perseverans, ad æternum regnum te duce valeat pervenire. Per.

Alia Oratio.

In diebus ejus oriatur omnibus æquitas & iustitia, amicis adiutorium, inimicis obstaculum, humilibus solatium, elatis correctio, divitibus doctrina, pauperibus pietas, peregrinis pacificatio, propriis in patria pax & securitas, unumquemque secundum suam mensuram moderatè gubernans, seipsum sedulus discat, ut tua irrigatus compunctione toto populo tibi placita præbere vita possit exempla, & per viam veritatis cum grege gradiens sibi  
subdito

*subdito opes frugales habundanter acquirat, simulque ad salutem non solum corporum sed etiam cordium à te concessam, cuncta accipiat. Sicque in te cogitatum animi consiliumque omne componens, plebis gubernacula cum pace simul & sapientia semper invenire videatur. Teque auxiliante presentis vitæ prosperitatem et prolixitatem percipiat, & per tempora bona usque ad summam senectutem perveniat, hujusque fragilitatis finem perfectum ab omnibus vitiorum vinculis tuæ pietatis largitate liberatus, & infinitæ prosperitatis præmia perpetua Angelorumque æterna commercia consequatur. Per Dom.*

### Consecratio Regis.

*Omnipotens sempiternæ Deus Creator ac Gubernator cæli, & terræ Conditor, & dispositor Angelorum et hominum, Rex regum, et Dominus dominorum, qui Abraham fidelem famulum tuum de hostibus triumphare fecisti, Moyfi et Josue populo tuo Prælati multiplicem victoriam tribuisti, humilem quoque puerum tuum David regni fastigio sublimasti, eumque de ore Leonis, et de manu bestię atque Golix, sed et de gladio maligno Saul et omnium inimicorum ejus liberasti, et Solomonem sapientiæ pacisque ineffabili munere ditasti; respice propitius ad preces nostræ humilitatis, et super hunc famulum tuum N. quem supplici devoti devotione in hujus regni Regem pariter eligimus, benedictionum tuarum dona multiplica, eumque dextera potentiæ tuæ ubique circunda, quatenus prædicti Abraham fidelitate firmatus, Moyfi mansuetudine fretus, Josue fortitudine munitus, David humilitate exaltatus, Solomonis sapientia decoratus, tibi in omnibus complaceat, et per tramitem Justitiæ inoffenso gressu semper incedat, et totius regni Ecclesiam deinceps cum plebibus sibi annexis ita enutriet ac doceat, muniat et instruat, contraque omnes visibiles et invisibiles hostes idem potenter regaliterque tuæ virtutis regimen administret, ut regale solium videlicet [a] Saxonum, Merciorum, Nordanchimbrorum sceptrum non deserat, sed ad pristinæ fidei pacisque concordiam eorum animos te opitulante reformet, ut utrorumque horum populo-*

*a Plainly this Prayer was first made for the English Saxon Kings. For what had ever any of the French Kings to do with these people? but the wonder is most strange, that this place of the Prayer (which might have been fitted for any King) is thus left here. In Bocheilus, Nordam, Cimbrorum, is for Nordanchimbrorum, which should have been doublet Northanhumborum, for those beyond Humber. And it is plain, that the very Syllables of the Saxon Ceremonial are afterwards used in this of the French.*



rum debita subjectione fultus, cum digno amore glorificatus per longum vite spatium paternæ apicem gloriæ tuæ miseratione unitum stabilire et gubernare mereatur, tuæ quoque protectionis galea munitus, et scuto insuperabili jugiter protectus, armisque cælestibus circumdatus, optabilis victoriæ triumphum de hostibus feliciter capiat, terroremque suæ potentiæ infidelibus inferat, et pacem militantibus latentè reportet, virtutibus necnon quibus præatos fideles tuos decorasti, multiplici honoris benedictione condecora, et in regimine regni sublimiter colloca, et oleo gratiæ Spiritus sancti perunge. Per Dominum nostrum qui virtute Crucis tartara destruxit, regnoque Diaboli superato, ad cælos victor ascendit. In quo potestas omnis regnumque consistit et victoria, qui est gloria humilium et vita salusque populorum, Qui tecum, &c.

Hic inungatur inunctione Crismatis et Olei de cælo missi prius ab Archiepiscopo confecti in patena sicut superius dictum est. Inungat autem Archiepiscopus eum primò in summitate capitis de dicta unctione, Secundò in pectore, Tertiò inter scapulas, Quartò in compagine brachiorum et dicat cuilibet unctioni.

The Annointing the French King.

Ungo te in Regem de oleo sanctificato in nomine Patris et Filii et Spiritus sancti.

Dicant omnes. Amen.

Dum hæc unctio agitur cantent assistentes hanc Antiphonam.

Unxerunt Solomonem Sadoch Sacerdos, et Nathan Prophetam Regem in Gyon, et accedentes læti dixerunt, Vivat Rex in æternum.

Facta unctione et cantata Antiphona, dicat Archiepiscopus hanc Orationem.

Christe perunge hunc Regem in reginam undè unxisti Sacerdotes, Reges, ac Prophetas, ac Martyres qui per fidem vicerunt regna, operati sunt iustitiam, atque adepti sunt promissiones. Tua sacratissima unctio super caput ejus defluat, atq; ad interiora descendat, et cordis illius intima penetret, et promissionibus quas adepti sunt victoriosissimi Reges, tua gratia dignus efficiatur quatenus et in præsentis sæculo feliciter regnet, et ad eorum consortium in cælesti regno.

\* *Manu, victo-  
ria omnis gloria.  
Bochellus.*

regno perveniat. Per Dominum nostrum *Jesum Christum* Filium tuum, qui unctus est oleo lætitiæ pæ confortibus suis; et virtute Crucis potestates aerias debellavit, tartara destruxit, regnumq; Diaboli superavit, et ad cœlos victor ascendit, in cujus victoria \*manu omnis gloria et potestas consistunt; et tectum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

*Alia Oratio.*

Deus electorum fortitudo et humilium celsitudo, qui in primordio per effusionem diluvii mundi crimina castigare voluisti, et per columbã ramum olivæ portantem pacẽ ter-  
ris redditam demonstrasti. Iterumq; Sacerdotem *Aaron* famulum tuũ per unctionem olei Sacerdotem sanxisti, et postea per hujus unguenti infusionem ad regendũ populum *Israeliticum* Sacerdotes, Reges, ac Prophetas pertecisti, vultumq; Ecclesiæ in oleo ex hilarandum per Propheticam famuli tui vocem *David*, esse prædixisti: ita quæsumus, omnipotens Deus pater, ut per hujus creaturæ pinguedinẽ hunc servum tuum sanctificare benedictione digneris, eumq; in similitudinem Columbæ pacem simplicitatis populo sibi commisso præstare, et exempla *Aaron* in Dei servitio diligenter imitari, regniq; fastigia in consiliis scientiæ et æquitate Judicii semper assequi, vultumque hilaritatis per hunc olei unctionem, tuamque benedictionem te adjuvante toti plebi paratum habere faciat. Per Dominum.

*Alia Oratio.*

*Deus Dei filius Dominus noster Jesus Christus*, qui à Patre oleo exultationis unctus est præ particibus suis, ipse per præsentem sacri unguinis infusionem Spiritus Paracliti super caput tuum infundat benedictionem, eandemq; usque ad interiora cordis tui penetrare faciat, quatenus hoc visibili et tractabili dono invisibilia percipere, et temporali regno justis moderaminibus executo, æternalitèr cum eo regnare merearis. Qui solus sine peccato Rex Regum vivit, et gloriatur cum Deo Patre in unitate ejusdem Spiritus sancti Deus. Per, &c.

\* *Connectuntur  
ansulæ apertura-  
rum vestimenti  
rum Regis per  
Diaconum. Bo-  
chellus.*

\* His dictis orationibus connectuntur Ansulæ aperturæ vestimenti Regis ab Archiepiscopo vel Sacerdotibus vel Diaconibus propter unctionem.

Bene-

\* *Benedictio cujuscunque regalis ornamenti.*

\* *This and the Prayer following is not in Bachelus.*

*Deus Rex Regum, & Dominus Dominantium, per quem Reges regnant, & legum conditores jura decernunt, dignare propitius benedicere hoc regale ornamentum; & presta ut famulus tuus Rex noster qui illud portaturus est ornamento bonorum morum & sanctarum actionum in conspectu tuo fulgeat, & post temporalem vitam eternam quæ tempus non habet sine fine possideat, &c.*

*Et tunc à Camerario Franciæ induitur tunica \* jacinthina, & desuper socco ita quod dexteram manum habet liberam in \* apertura socci, & super soccum elevatum sicut elevatur casula Sacerdoti. Tunc ab Archiepiscopo ungantur sibi manus de prædicto oleo cælitius missio ut supra, & dicat Archiepiscopus.*

\* *Hyacinthina.*

\* *Copertura Bachelus.*

*Ungantur manus istæ de oleo sanctificato unde uncti fuerunt Reges, & Propheta, & sicut unxit Samuel David in Regem ut sis benedictus, & constitutus Rex in regno isto quem Dominus Deus tuus dedit tibi ad regendum, & gubernandum. Quod ipse præstare, &c.*

*The anointing of the French Kings Hard.*

*Deinde dicat Archiepiscopus hanc Orationem.*

*Deus qui es Justorum gloria, & misericordia peccatorum, qui misisti filium tuum preciosissimo sanguine suo genus humanum redimere, qui conteris bella, pugnator es in te sperantium, & sub cujus arbitrio omnium regnorum continetur potestas, te humiliter deprecamur ut præsentem famulum tuum N. in tua misericordia confidentem in præsentis sede regali benedicas, eique popitius adesse digneris; ut qui tua expetit protectione defendi, omnibus hostibus sit fortior. Fac eum Domine beatum esse, & victorem de inimicis suis. Corona eum corona justitiæ & pietatis, ut ex toto corde, et tota mente in te credens tibi deserviat, sanctam Ecclesiam tuam defendat, & sublimet, populumque à te sibi commissum justè regat, et nullis insidiantibus malis eum injustitia convertat. Accende Domine cor ejus ad amorem gratiæ tuæ, per hoc unctionis oleum, unde unxisti Sacerdotes, Reges et Prophetas, quatenus justitiam diligens per tramitem similiter incedens justitiæ, post peracta à te deposita, in regali excellentia annorum curricula pervenire ad æterna gaudia mereatur. Per eundem, &c.*



Facta autem manuum unctione, inungat Rex ante pectus. Postea si voluerit Rex *Cyrotecas* subtiles induere sicut faciunt Episcopi dum consecrantur, ob reverentiam sanctæ unctionis ne manibus nudis aliquid tangant; primò ab Archiepiscopo benedicentur *cyrotecæ* iu hæc verba sequentia.

### ORATIO.

*The Benediction  
of his Gloves.*

Omnipotens Creator qui homini ad imaginem tuam creato manus digitis discretionis insignitas tanquam organum intelligentem ad rectè operandum dedisti, quas servari mundas præcepisti, ut in eis anima digna portaretur, & tua in eis dignè contractarentur mysteria; benedicere, & sanctificare digneris hæc manuum tegumenta, ut quicumque Reges hiis cum humilitate manus suas velare voluerint, tam cordis quàm operis munditiam tua misericordia subministret. Per Christum.

*The putting on  
his Gloves.*

Et aspergantur *Cyrotecæ* aqua benedicta, deinde imponantur manibus Regis per Archiepiscopum dicentem.

\* *Hædorum.*

Circunda Domine manus hujus famuli tui N. munditia novi hominis qui de cœlo descendit, ut quemadmodum Jacob dilectus tuus pelliculis \*ædorum opertis manibus paternam benedictionem oblato Patri cibo potuque gratissimo impetravit, sic & iste gratiæ tuæ benedictionem impetrare mereatur. Per eundem Dominum nostrum Jesum Christum qui in similitudinem carnis peccati tibi obtulit semetipsum. Amen.

*The wiping the  
French Kings  
hands being a-  
nointed, if he  
will have no  
Gloves.*

Vel si Rex maluerit *Cyrotecas* non habere, tunc facta manuum unctione dictisque orationibus ad eam spectantibus Episcopi adstantes cum cotone manus Regis abstergant, et mica panis vel cum sale friceat, deinde lavent sibi manus, quibus lotis et manibus etiam Archiepiscopi, benedicat Archiepiscopus Annulum sic dicens.

Oremus.

*The Benediction  
of the Ring.*

### ORATIO.

Deus totius creaturæ Principium & Finis, Creator & Conservator humani generis, Dator gratiæ spiritualis, Largitor æternæ salutis in quo clausa sunt omnia, tu Domine tuam emitte benedictionem super hunc annulum, ipsumque bene-

benedicere, et sanctificare digneris, ut qui per eum famulo tuo honoris insignia concedis, virtutum præmia largiaris, quo discretionis habitum semper retineat, & veræ fidei fulgore præfulgeat, sanctæ quoque Trinitatis armatus munimine miles inexpugnabilis acies Diaboli constantèr evincat, & sibi veram salutem mentis & corporis proficiat. Per Christum.

*\* Benedictio Annuli.*

Deus cœlestium terrestriumq; conditor creaturarum, atque humani generis benignissimus reparator, dator spiritualis gratiæ, omniumque benedictionum largitor, qui justitiam tuæ legis in cõrdibus credentium digito tuo, id est, unigenito tuo scribis. Tui magi in egipti resistere non valentes continuabant dicentes, *Digitus Dei hic est*, Immitte Spiritum sanctum tuum paraclitum de cœlis super hunc *Annulum* artefabrili decoratum, & sublimitatis tuæ potentiæ ità eum emundare digneris, ac omni nequitia lividi venenosique serpentis procul expulsa metallum à te bono Conditore creatum \* munimine à cunctis for-

*\* This, with the two Prayers or Benedictions following is wanting in Bouchellus, and is written in the Margin of the Copy of King Charles, and directed to come in here.*

*\* I. immune.*

*Alia Oratio.*

Benedic Domine & sanctifica *Annulum* istum, et mitte super eum septiformem Spiritum tuum quo famulus tuus eo fruens annulo fidei subarratus, virtute altissimi sine peccato custodiatur, & omnes benedictiones quæ in Scripturis divinis reperiuntur super eum copiosè descendant, ut quæcunque sanctificaverit sanctificata permaneant, et quæcunque benedixerit, spirituali benedictione benedicantur. Per, &c.

Deindè datur ei ab Archiepiscopo Sceptrum in manu dextera, et virga in sinistra, et in datione Sceptri et Virgæ dicentur istæ orationes. Sed notandum, antequam dantur Sceptrum et Virga, datur *Annulus*, et in datione *Annuli* dicitur hæc Oratio. Hic detur *Annulus*, et dicatur.

Accipe *Annulum* signaculum videlicet fidei sanctæ, solidatem regni, augmentum potentiæ per quæ scias triumphali potentia hostes repellere, hæreses destruere, subditos coadunare, & Catholicæ fidei perseverabilitati connectit.

*The giving him the Ring.*

*Oratio post Annulum*

Deus cujus est omnis potestas & dignitas da famulo proferum suæ dignitatis effectum, in qua te remunerante permaneat, semperque timeat, tibi que jugiter placere contendat. Per Dominum.

*Dato Annulo, statim post detur Sceptrum in manu dextera, et dicatur hæc Oratio.*

*The giving him  
the Scepter.*

Accipe Sceptrum Regiæ potestatis insigne, virgam scilicet regni, rectam virgam virtutis, qua te ipsum bene regas, sanctam Ecclesiam populumque; videlicet Christianum tibi à Deo commissum regia virtute ab improbis defendas, pravos corrigas, rectos pacifices, & ut viam rectam tenere possint tuo juvamine dirigas, quatenus de temporali regno ad æternum regnum pervenias, ipso adjuvante cujus regnum, imperiū, sine fine permanet in sæcula sæculorum.

*Oratio post Sceptrum datum.*

Omnium Domine fons bonorum, cunctorum Deus institutor profectuum, tribue quæsumus famulo tuo N. adeptam bene regere dignitatem, & à te sibi præstitum honorem dignare corroborare, Honorifica eum præ cunctis Regibus terræ, uberi eum benedictione locupleta, & in solio regni firma stabilitate consolida, visita eum in sobole, præsta ei prolixitatem vitæ, in diebus ejus oriatur justitia, ut cum jocunditate, & lætitia æterno glorietur in regno. Per Dominum.

*Post statim datur ei Virga in manu sinistra, et dicitur.*

*The giving him  
the Rod or Verge,  
which they now  
call, I think,  
La Main de  
Justice.*

Accipe Virgam virtutis atque æquitatis, qua intelligas mulcere pios, et terrere reprobos, errantibus viam dare, lapsisque manum porrigere, disperdasque superbos, & releves humiles, ut aperiat tibi hostium Jesus Christus Dominus noster, qui de ipso ait, *Ego sum hostium, per me si quis introierit salvabitur.* Et qui est clavis David, & Sceptrum domus Israel, qui aperit, & nemo claudit, claudit & nemo aperit. Sit tibi adjutor qui adduxit vinctum de domo carceris sedentem in tenebris, & umbra mortis, ut in omnibus sequi merearis eum de quo Propheta David cecinit, *Sedes tua Deus in sæculum sæculi, virga æquitatis, virga regni tui, & imiteris eum qui dixit, diligas justitiam, et*

*odio*



odio habeas iniquitatem, propterea unxit te Deus, Deus tuus oleo lætitiæ ad exemplum illius, quem ante sæcula unxerat præ participibus suis Jesum Christum Dom. nostrum.

**Benedictio Coronæ.**

Deus \* tuorum Corona fidelium, qui in capitibus eorum ponis Coronam de lapide precioso, benedic, et sanctifica Coronam istam, quatenus sicut ipsa diversis preciosisque lapidibus adornatur, sic famula tua largiente gratia repleatur. Per D.

Post istam orationem convocantur Pares (a) nomine suo à Cancellario suo si præsens est. Sin autem, ab Archiepiscopo. Primò (b) Laici, postea Clerici, quibus vocatis & circumstantibus Archiepiscopus accipit de altari Coronam Regiam, & solus imponit eam capiti Regis. Quæ posita, omnes Pares tam Clerici quam Laici manum apponunt (c) Coronam, & eam undique sustentant, & soli Pares. Tunc Archiepiscopus dicit istam orationem antequam Coronam situet in capite, sed eam (d) tenet satis altè ante caput Regis.

sedendo quibus, &c. Bochartus. c Corona Bochart. d tenet. Bochart. and after this presently follows these words, Teneat Metropolitanus Coronam altè primò duabus manibus, postea sinistra tantum quando benedicit.

The Benediction of the Crown.

\* This is in the Margine of the Copy of King Charles, and directed in here, but not in Bochart.

a Ex nomine à Cancellario si, &c. Bochart.

b Et vocantur primò Laici, postea Clerici, & Clerici vocantur eo ordine quo dictum est superius, de

**ORATIO.**

Coronet te Deus Corona gloriæ atque justitiæ honore, et opere fortitudinis, ut per officium nostræ benedictionis cum fide recta et multiplici bonorum operum fructu ad Coronam pervenias regni perpetui, ipso largiente, cujus regnum et imperium permanet in sæcula sæculorum.

Qua oratione dicta ponendo Coronam in capite, \* dicat Archiepiscopus.

Accipe Coronam regni in nomine Patris et Filii et Spiritus sancti, et spreto antiquo hoste, spretisque contagiis vitiorum omnium, sic justitiam, misericordiam, et judicium diligas, et ita justè et misericorditer et piè vivas, ut ab ipso Domino nostro Jesu Christo in consortio Sanctorum æterni regni Coronam percipias. Accipe inquam Coronam quam sanctitatis gloriam et honorem, et opus fortitudinis intelligas signare, et per hanc te participem Ministerii nostri non ignores, ita ut sicut Nos in interioribus Pastores,

\* Quam semper tenet manu sinistra. Bochartus.

b Ita tu contra.  
Bochellus.

c Benedictionis.  
Bochellus.

Pastores, Rectoresque animarum intelligimur, (b) ita ut contra omnes adversitates Ecclesie Christi defensor assistas, regnique tibi à Deo dati, & per officium nostræ (c) benedictionis in vice Apostolorum, omniumque Sanctorum regimini tuo commissi utilis executor, perspicuusque Regnator semper appareas, ut inter gloriosos Athletas virtutum gemmis ornatus, et præmio semperternæ felicitatis coronatus, cum Redemptore ac Salvatore nostro Christo cujus nomen vicemque gestare crederis, sine fine glorieris; Qui vivit, & imperat Deus cum Deo Patre in sæcula seculorum. Amen.

### Oratio post Coronam.

Deus perpetuitatis, Dux virtutum, cunctorum hostium Victor, benedic hunc famulum tuum tibi caput suum inclinantem, & prolixa sanitate, & prospera felicitate eum conserva, et ubicunque pro quibus auxilium tuum invocaverit, citò assis, & protegas ac defendas, tribue ei quæsumus Domine divitiis gloriæ tuæ, comple in bonis desiderium ejus, corona eum in miseratione, et misericordia, tibi que Deo pia devotione jugiter famuletur. Per D.

Statim post istam Orationem dicatur ista Benedictio.

Extendat omnipotens Deus dexteram suæ benedictionis, & circundet te muro felicitatis ac custodia tua protectionis sanctæ Mariæ ac beati Petri Apostolorum Principis sanctique Dyonisii (e) atque omnium Sanctorum intercedentibus meritis. Amen.

e Dyonisii atque  
Beati Remigii  
atque. Bochellus.

### Alia Benedictio.

Indulgeat tibi Dominus omnia peccata quæ gessisti, & tribuat tibi gratiam & misericordiam quam humiliter ab eo deposcis, & liberet te ab adversitatibus cunctis, & ab omnibus inimicorum omnium visibilium & invisibilium insidiis. Amen.

### Alia Benedictio.

Angelos suos bonos qui te semper & ubique præcedant committentur, & subsequantur ad custodiam tui ponat, & à peccato, sive gladio, & ab omnium periculorum discrimine sua potentia liberet. Amen.

Alia

*Alia Benedictio.*

Inimicos tuos, ad pacis, caritatisque benignitatem convertat, & bonis omnibus te gratiosum, & amabilem faciat, pertinaces quoque in tui insectatione & odio infusione salutari induat, super te autem participatio & sanctificatio sempiterna floreat. Amen.

*Alia Benedictio.*

Victoriosum te atque triumphatorem de invisibilibus atque visilibus hostibus semper efficiat, & sancti nominis sui timorem, pariter & amorem continuum cordi tuo infundat, et in fide recta ac bonis operibus perseverabilem reddat, & pace in diebus tuis concessâ cum palma victoriæ, te ad perpetuum regnum perducatur. Amen.

*Alia Benedictio.*

Et qui te voluit super populum suum constituere Regem, ut in præsentis sæculi felicem æternæ felicitatis tribuat esse Consortem. Amen. Quod ipse præstare, &c.

*Alia Benedictio dicenda super eum (a)*

Benedic Domine hunc Regem nostrum qui regna omnium Regum à sæculo moderaris. Amen.

*Alia Benedictio.*

Et tali cum benedictione glorifica, ut Davidica teneat sublimitate Sceptrum salutis, & sanctificæ propitiati-  
onis munere reperiatur locupletatus. Amen.

*Alia Benedictio.*

Da ei tuo speramine cum mansuetudine ita regere populum, sicut Solomonem fecisti regnum obtinere pacificum. Amen.

*Alia Benedictio.*

Tibi cum timore sit subditus, tibi que militet cum quiete, sit tuo clypeo protectus, cum Proceribus, & ubique gratia tua victor existat. Amen.

*Alia Benedictio.*

Honorifica eum præ cunctis Regibus gentium, felix populis dominetur, & feliciter eum nationes adornent, vivat inter gentium nationes magnanimus. Amen.

*Alia Benedictio.*

Sit in iudiciis æquitatis singularis, locupletet eum tuæ prædices dextera, frugiferam obtineat patriam, & ejus beris tribuas profutura. Amen.

*Alia*

a Sciam fiat  
ista secunda Be-  
nedictio, Boetel-  
lus.



*Alia Benedictio.*

Praesta ei prolixitatem vitae per tempora, ut in diebus ejus oriatur justitia, à te robustum teneat regiminis solium, & cum jocunditate & judicio æterno glorietur regno. Quod ipse praestare, &c.

*Alia Oratio.*

Omnipotens Deus det tibi de rore cœli, & de pinguedine terræ abundantiam frumenti, vini, & olei, & serviant tibi populi, & adorent Te tribus, esto Dominus fratrum tuorum, & incurventur ante te filii matris tuæ, & qui benedixerit tibi benedictionibus repleatur, & qui maledixerit tibi maledictionibus repleatur, et Deus erit adjutor tuus.

*Alia Oratio.*

Omnipotens benedicat tibi benedictionibus cœli desuper in montibus, & collibus, benedictionibus abyssi jacentibus deorsum, benedictionibus uberum, et uvarum pomorumque, benedictiones Patrum antiquorum *Abraham, Isaac, et Jacob*, confortatæ sint super te per Dominum.

*Alia Oratio.*

Benedic Domine fortitudinem Principis, opera manuum illius suscipe, et benedictione tua terra ejus de pomis repleatur de fructu cœli et rore, atque abyssi subjacentis, de fructu Solis et Lunæ, et de vertice antiquorum montium, de pomis æternorum collium, et de frugibus terræ, et de plenitudine ejus; benedictio illius qui apparuit in rubo veniat super caput ejus, et plena sit benedictio Domini in filiis ejus, et tingat in oleo pedem suum, cornua *Rinoceruntis* cornua illius, in ipsis ventilabit gentes usque ad terminos terræ, quia ascensor cœli auxiliator suus in sempiternum fiat. Per D.

Deinde coronatus Rex, et ducatur per manum ab Archiepiscopo, concomitantibus Paritibus, tam Prælati quam Laicis, de altari per eborum usque ad solium jam antea præparatum. Et dum Rex ad solium venerit Archiepiscopus ipsum collocaet in sede Et hic Regis status designatur, et dicat Archiepiscopus.

Sta, et retine amodo statum quem huc paterna successione tenuisti, hæreditario jure tibi delegatum per auctoritatem

ritatem Dei omnipotentis, & per præsentem traditionem nostram, omnium scilicet Episcoporum cæterorumque Servorum Dei. Et quanto Clerum propinquiorem sacris altaribus prospicis; tanto ei potiore in locis congruentibus honorem impendere memineris, quatenus mediator Dei & hominum, te mediatorem Cleri & Plebis constituat.

*Hic faciat eum sedere Archiepisc. tenendo eum per manum.*

In hoc regni solio confirmet & in regno æterno secum regnare faciat, *Iesus Christus Dominus noster Rex Regum, & Dominus Dominantium.* Qui cum Deo Patre, &c.

*Secundum usum aliquorum, maxime secundum usum Romanorum post intronizationem & non ante, Metropolitanus inchoat, Canonicis prosequentibus.* Te Deum laudamus.

(d) *Quo finito, dicit super Regem.*

*V. rs.* Firmetur manus tua & exaltetur dextera tua.

*Resp.* Justitia & Judicium præparatio sedis tuæ. Domine exaudi. Et clamor. Dominus vobiscum. Et cum Spiritu tuo.

*Oremus.*

*d Laudamus, non dicitur nisi post Coronationem sequentem. Quo, &c. Bochellus.*

## ORATIO.

Deus qui victrices Moysi manus in oratione firmasti, qui quamvis ætate \* late sceret insatigabili sanctitate pugnabat, ut dum Amalech iniquus vincitur, dum prophanus Nationum populus subjugatur, exterminatis alienigenis hereditati tue possessio copiosa serviret, opus manuum nostrarum pia mater orationis exauditione confirma. Habemus & Nos apud te, sancte Pater, Dominum salvatorem, qui pro nobis manus suas tetendit in cruce, per quem etiam precamur altissime, ut ejus potentia suffragante, universorum hostium frangatur impietas, populusque tuus cessante formidine te solum timere (e) consistat. Per eundem, &c. (f)

Hiis expletis Archiepiscopus cum Paribus Coronam sustentantibus Regem taliter insignitum & deductum in solium sibi præparatum sericis stratum, & ornatum, ubi collocavit eum in sede eminenti, unde ab omnibus possit videri. Quem in sede sua taliter residentem, mox Archiepiscopus mitrâ depositâ osculatur eum dicens.

*Vivat Rex in æternum.*

F f

Et

\* *Lacesseret.*  
Bochellus.

c *Condiscat, Bochellus.*

f *There follows in Bochellus, In ordinario sancti Dionysii post Inthronizationem Regis ponitur Professio ejus ante osculum Parium.*

<sup>a</sup> In Bohellus  
there follows,  
Hic incipiet  
Achiepisco-  
pus, Te Deum,  
quo incepto  
recedat.

Et post eum Episcopi & Laici Pares qui ejus Coronam  
sustinent, hoc idem dicentes. (a)

His expletis manebit Rex sedens in suo solio, donec  
Regina fuerit consecrata, quâ consecratâ & ad suam se-  
dem reducta, missa à Cantore primo & Succentore cho-  
rum servantibus inchoetur, & suo ordine decantetur.

Oratio pro Rege.

*Quæsumus Omnipotens Deus, ut famulus tuus Rex noster  
N. qui tua miseratione Regni suscepit gubernacula, virtutum  
etiam omnium percipiat incrementa, quibus decenter ornatus,  
& vitiorum monstra devitare, & hostes superare, & ad te qui  
via, veritas & vita es gratosus valeat pervenire. Per Domi-  
num.*

Secreta.

*Munera quæsumus Domine oblata sanctifica, & ut Nobis u-  
nigeniti tui corpus & sanguis fiant, & N. Regi nostro ad obti-  
nendam animæ corporisque salutem, & ad peragendum injun-  
ctum officium te largiente usquequaque proficiant. Per, &c. (b)*

Postcommunio.

*Hæc Domine Oratio salutaris famulum tuum N. Regem no-  
strum ab omnibus tueatur adversis; quatenus & Ecclesiasticæ  
pacis obtineat tranquillitatem, post illius temporis decursum ad  
eternam perveniat hereditatem. Per Dominum, &c.*

Quando legitur Evangelium, Rex, & Regina debent  
deponere Coronas suas. Notandum, quod lecto Evange-  
lio, major inter Archiepiscopos & Episcopos accipit librum  
Evangelii, & desert Domino Regi ad deosculandum, &  
postea Regina, & postea Domino Archiepiscopo Missam ce-  
lebranti. Post offertorium Pares deducunt Regem ad al-  
tare, Coronam ejus sustinentes. Rex autem debet offerre  
panem unum. Vinum in urceo argenteo. Tresdecem  
Bisantos aureos, & Regina similiter. In eundo autem &  
redeundo Gladius nudus desertur coram eo. Finita Mis-  
sa iterum Pares adducunt Regem coram altari, & commu-  
nicat corpus & sanguinem Domini, de manu Domini Ar-  
chiepiscopi Missam celebrantis. Sed notandum est, quod  
ille qui dedit ei Evangelium ad deosculandum debet  
post Pax Domini, accipere pacem ab Archiepiscopo Missam  
celebrante.

<sup>b</sup> Here the Copy  
of Bohellus  
bath this note,  
Notandum  
antequam pax  
Domini fit  
semper vobis-  
cum dicatur,  
Archiepisco-  
pus debet di-  
cere hanc Be-  
nedictionem  
super Regem  
& super popu-  
lum. And  
then follow both  
that Benedic-  
tion, and Bene-  
dictio Vexilli,  
or of the Ori-  
flamb, which  
are both at the  
end of this; anon  
added.



celebrante & deferre Regi cum oris osculo, & Regine (a) in libro. Et post eum omnes Archiepiscopi, & Episcopi, unus post alium, dant osculum pacis Regi in suo solio residenti. Missa finita deponit Archiepiscopus Coronam de capite Regis, & expoliato Rege de insignioribus vestimentis, & aliis indutis, iterum imponit capiti suo Archiepiscopus aliam Coronam minorem, & sic vadit ad palatium nudo Gladio præcedente. Et sciendum, quod ejus Camisia propter Sanctam unctionem debet comburi.

a Cum libro.  
Bochellus.

#### De Ampullæ reductione.

Sciendum, quod Rex debet recipere de Baronibus suis Nobilioribus & fortioribus in die Coronationis suæ in aurora diei (b) mittere apud sanctum Remigium pro sancta Ampulla, & illi debent jurare Abbati & Ecclesiæ, quod dictam sanctam Ampullam bona fide ducent & reducent ad sanctam Ecclesiam beati Remigii. Abbas autem hoc facto, debet sanctam Ampullam afferre sicut superius est notatum. Finita consecratione & missa, debent iterum iidem Barones reducere sanctam Ampullam usque ad sanctum Remigium honorificè & securè, & eam restituere loco suo. (c)

b Dicit & mittere, &c. Boch.  
c Thus far also that in Bochellus. And here it is concluded with Explicit consecratio & Coronatio Regis Franciæ. But he hath not the Ceremonial for the Queens Coronation Which here followeth.

#### Ordo ad Reginam benedicendam.

Quæ debet consecrari statim post factam consecrationem Regis, debet ei parari solium in modum solii Regis. Debet tamen aliquantulum minus esse. Debet autem Regina adduci à duobus Episcopis in Ecclesiam, & Rex in suo solio sedere, in omnibus ornamentis suis regis sicut in solio residebat post Inunctionem, & Coronationem suam superius annotatam. Regina autem adducta in Ecclesiam debet prosterni ante altare, & prostrata debet orare, quâ elevata ab oratione ab Episcopis, debet iterum caput inclinare, & Archiepiscopus hanc Orationem dicere.

The Coronation of the French Queen.

#### ORATIO.

Adesto Domine supplicationibus nostris, et quod humilitatis

humilitatis nostræ gerendum est mysterio tuæ virtutis impleatur effectu. Per Dom. &c.

*Deinde dicat Archiepiscopus hanc Orationem.*

Omnipotens æterne Deus fons & origo totius bonitatis, qui scæminei sexus fragilitatem nequaquam reprobando, potius adversaris, sed dignantèr comprobando, potius eligis. Et qui infirma mundi eligendo, fortia quæque confundere decrevisti: quique etiam gloriæ virtutisque tuæ triumphum in manu *Judith* scæminæ, olim Judaicæ plebi de hoste sævissimo designare voluisti: respice quæsumus ad preces humilitatis nostræ. Et super hanc famulam tuam *N.* quam supplici devotione in Reginam eligimus, benedictionum tuarum dona multiplica. Eamque dextera tuæ potentia semper & ubique circunda, sitque bono muniminis tui undique firmitèr protecta, quatenus visibilis, seu invisibilis hostis nequitias triumphaliter expugnare valeat. Et una cum *Sara* atque *Rebecca*, *Lya* et *Rachel*, beatis reverendisque scæminabus, fructu uteri sui sæcundari seu gratulari mereatur, ad totius decorem regni, statumque sanctæ Dei Ecclesiæ regendum, necnon protegendum. Per Christum Dominum nostrum, Qui ex intemerato beatæ *Mariæ* Virginis alvo nasci, visitare, ac renovare dignatus est mundum: Qui tecum vivit, &c.

*Alia Oratio.*

Deus qui solus habes immortalitatem, lucemque inhabitas inaccessibilem, cujus providentia in sui dispositione non fallitur, qui fecisti quæ futura sunt, et vocas ea quæ non sunt, qui superbos æquo moderamine de principatu dejicis, atque humiles in sublime dignantèr provehis, Ineffabilem misericordiam tuam supplices exoramus, ut sicut *Hester* Reginam, *Israelis* causa salutis de captivitatis suæ compede solutam ad Regis assueti thalamum, regni que sui consortium transire fecisti. Ità hanc famulam tuam *N.* humilitatis nostræ benedictione Christianæ plebis gratia salutis ad dignam sublimemque copulam Regis nostri misericorditèr transire concedas. Et ut in scedere conjugii

conjugii semper manens pudica proximam Virginitatis palmam continere queat; tibi que Deo vivo & vero in omnibus & super omnia jugiter placere desideret. Et te inspirante quæ tibi placita sunt toto corde perficiat. Per Dominum nostrum, &c.

*Alia Oratio.*

Omnipotens sempiterne Deus hanc famulam tuam cœlesti benedictione sanctifica, et quam in adjutorio regni Reginam eligimus, tua ubique sapientia doceat atque confortet, et Ecclesia tua fidelem famulam semper agnoscant. Per Christum Dominum nostrum.

*The anointing of the French Queen.*

*Notandum, quod tunica regine, & camisia debent esse aperte usque ad corrigiam, & Dominus Archiepiscopus debet inungere eam oleo sancto in capite, & in pectore, & dicere dum inungit in qualibet Unctione.*

In nomine Patris, et Filii, et Spiritus sancti, profit tibi hæc Unctio olei in honorem et confirmationem æternam in sæcula sæculorum. Amen.

*Facta Unctione, dicat Archiepiscopus,*

*Oremus.*

Spiritus sancti gratia humilitatis nostræ officio in te copiosa descendat, ut sicut manibus nostris indignis oleo materiali oblita pinguescis exterius; ita ejus invisibili unguine delibuta impingnari mereare interius ejus spirituali unctione perfectissimè semper imbuta, et illicita declinare tota mente, et spernere discas seu valeas, et utilia animæ tuæ jugiter cogitare, optare, atque operare queas.

*Alia Oratio.*

Deus Pater æternæ gloriæ sit tibi adjutor. Et omnipotens benedicat tibi, preces tuas exaudiat, vitam tuam longitudine dierum adimpleat, benedictionem tuam jugiter confirmet, te cum omni populo in æternum conservet, inimicos tuos confusione induat, et super te Christi sanctificatio ac hujus olei infusio floreat. Ut qui tibi in terris tribuit benedictionem, ipse in cœlis conferat meritum



tum Angelorum. Benedicat te, et custodiat in vitam æternam Dominus noster Jesus Christus, Qui vivit, &c.

Tunc debet ab Archiepiscopo *Annulus* immitti digito, et dicere.

*The Ring given to the French Queen.*

*Accipe Annulum fidei signaculum sanctæ Trinitatis, quo possis omnes hæreticas pravitates devitare, barbaras gentes, virtute tibi præstita ad agnitionem veritatis advocare.*

*Sequitur Oratio, Dominus Vobiscum.*

*Oremus.*

*Deus cujus est omnis potestas & dignitas da famula tuæ signo tuæ fidei prosperum suæ dignitatis effectum in qua tibi semper firma maneat, tibi que jugiter placere contendat. Per Dominum, &c.*

*The Scepter given to the French Queen, and the Rod or Verge.*

Post istam Orationem datur ab Archiepiscopo Sceptrum modicum alterius modi quam Sceptrum Regium, et Virga consimilis Virgæ Regiæ. Et in tradendo dicat Archiepiscopus.

*Accipe Virgam virtutis & equitatis, & esto pauperibus misericors, & affabilis, viduis, pupillis, & orphanis diligentissimam curam exhibeas, ut Omnipotens Deus augeat tibi gratiam suam. Qui vivit, & regnat.*

*Sequitur post dationem Sceptri et Virgæ hæc Oratio:*

*Omnipotens sempiterne Deus affluentem Spiritum tuæ benedictionis super famulam tuam nobis orantibus propitiatus infunde, utque per manus nostræ impositionem hodiæ Regina instituitur, sanctificatione tua digna, & electa permaneat, ut nunquam postmodum de tua gratia separetur indigna. Per Dominum.*

*The Crown put on the French Queen.*

Tunc debet ei imponi à solo Archiepiscopo Corona in Capite ipsius, quam impostam sustentare debent undique Barones. Archiepiscopus autem debet dicere in impositionem Orationem.

*Accipe Coronam gloriæ et regalis excellentiæ, honorem jocunditatis, ut splendida fulgeas, et æternâ exultatione Coroneris.*

Coroneris. Ut scias te esse consortem regni, populoque Dei semper prosperè consulas, et quanto plus exaltaris, tanto amplius humilitatem diligas atque custodias. Unde sicut exterius auro et gemmis redimita enites, ità et interius auro sapientiæ virtutumque gemmis decorari contendas, quatenus post occasum hujus sæculi cum prudentibus virginibus sponso perhenni Domino nostro Jesu Christo dignè et laudabiliter occurrens, regiam cœlestis aulæ merearis ingredi januam, Auxiliante Domino nostro Jesu Christo, Qui cum Patre, et Spiritu sancto vivit, et regnat per infinita sæcula sæculorum. Amen.

Post Impositam Coronam dicat Archiepiscopus.

*Omniū Domine fons bonorum, & cunctorum dator prove-*  
*ctuum, tribue famulæ tuæ N. adeptam benè regere dignitatem,*  
*& à te sibi præstitam in ea bonis operibus corrobora gloriam.*  
*Per Dom.*

*Domine sancte Pater omnipotens, æterne Deus, bonorum*  
*cunctorum auctor & distributor, benedictionumque omnium*  
*largus infusor, Tribue super hanc famulam tuam Reginam*  
*benedictionis gratiæ tuæ copiam, & quam humana sibi electio*  
*præesse gaudet, tuæ supernæ electionis ac benedictionis infusio*  
*accumulet. Concede ei Domine auctoritatem regiminis, con-*  
*silii magnitudinem, sapientiæ, prudentiæ, & intellectus hæ-*  
*bundantiam, religionis ac pietatis custodiam quatenus mereat-*  
*tur benedici, & augmentari in nomine ut Sara, visitari, &*  
*facundari ut Rebecca, contra omnium muniri monstra vitio-*  
*rum ut Judith, In regni regimine eligi ut Hester. Ut quam*  
*humana nititur fragilitas benedicere, cœlestis potius intimi*  
*roris & sacri olei repleat infusio. Et quæ à Nobis coronatur*  
*& benedicitur in Reginam à te mereatur obtinere in præmio*  
*æternitatis perpetuæ. Et sicut ab hominibus sublimatur in no-*  
*mine ità à te sublimetur fide & operatione. Illo etiam sapi-*  
*entiæ tuæ \* cum rore perfunde quem beatus David in repromis-*  
*sione, & filius ejus Solomon percepit in locupletatione. Sis*  
*ei Domine contra cunctorum ictus inimicorum lorica, in adver-*  
*sis galea, in prosperis sapientiæ, in protectione clypeus sempi-*  
*ternus.*

1. Eam.

ternus. Sequatur pacem, diligat caritatem, abstineat se ab omni impietate, loquatur iustitiam, custodiat veritatem. Sit cultrix iustitiæ, & pietatis, amatrix religionis, vigeatque præsentibenedictione in hoc ævo annis plurimis, & in sempiterno sine fine æternis. Præstante Domino nostro Jesu Christo, qui cum Patre & Spiritu sancto vivit, & regnat Deus. Per omnia secula seculorum. Amen.

Post istam Orationem Barones qui Coronam ejus sustentant deducunt eam ad solium, ubi in sede parata collocatur circumstantibus eam Baronibus et Matronis Nobilioribus in oblatione. In pace ferenda, in communi-  
one penitus est ordo Regis superius annotatus observandus.

Notandum, quod antequam Archiepiscopus dicat, Pax Domini, &c. debet dicere hanc benedictionem super Regem, et super populum. Sic.

Benedicat tibi Dominus, custodiatque te, & sicut voluit te super populum suum constituere Regem, ita in præsentis seculo felicem, & æternæ felicitati tribuat esse consortem. Amen.

#### Alia Benedictio.

\* Et tu, Boche-  
lus. Clerum ac populum quem sua voluit opitulatione \* tua sanctione congregari, tua dispensatione & tua administratione, per diuturna tempora facias feliciter gubernari. Amen.

#### Alia Benedictio.

\* Defendat. Quatenus Divinis monitis parentes adversitatibus omnibus carentes, bonis omnibus exuberantes, tuo ministerio fideli amore obsequentes, & in præsentis seculo pacis tranquillitate fruuntur, & tecum æternorum Civium consortio potiri mereantur. Amen. Quod ipse parare dignetur cujus regnum & imperium sine fine permanet in secula seculorum. Amen. Et benedictio Dei Omnipotentis Patris et Filii et Spiritus sancti vos \* descendat et maneat semper. Amen.

Explicit ordo et officium in Consecratione Regis et Regine.  
Having



Having given you this Account of the Ceremonies and Prayers used at the Coronations of Foreign Christian Emperors and Kings; I shall next present you with the Order, Prayers, Ceremonies and Solemnities used at the Coronations of our antient *Saxon* and *English* Kings; especially with those in later ages, since our Kings and Queenes became Protestants, never formerly published in print.

For the manner and ceremonies of the Unction, Benediction and Coronation of the Kings of *England*, the Oaths then taken by them, with the Oaths and Homages made by the *Prelates* & *Nobles* to them, mentioned in our Histories, (being not so pertinent to my Theam) I shall refer the Readers to peruse them at their leisure, in *Mat. Westm. Flores Hist. part 1. Anno 435, 445, 454, 465, 498, 516. Galfridus Monumetensis, Histor. Regum Brit. l. 9. c. 7, 8. &c. during the British Kings reigns. Willielmus Malmesburiensis, de Gestis Regum Angl: l. 2. c. 4. 6. 9. 13. Mat. Westminster, Flores Hist. pars 1. Anno 855, 871, 924, 940, 946, 959, 973, 974, 975, 979, 1016, 1035, 1042. Leges Edwardi Confessoris, Lex 17. in Mr. Lambards Archaion, Fox Acts and Monuments, London 1641. Vol: 1. p. 214. for our Saxon and Danish Kings. Malmesburiensis, Hoveden, Brompton, Mat: Paris, Mat: Westminster, Tho. Walsingham, Speed, Holinshed, Grafton, Stow, in the Lives of King William 1, 2. Henry 1. King Stephen, Henry 2. Rich. 1. King John, H. 3. Edw. 1, 2, 3. R. 2. H. 4, 5, 6. Edward 4. Richard 3. H. 7, & 8. Edward 6, Queen Mary, Queen Elizabeth, and King James, whose respective Coronations, Oathes, and Solemnities they recite. To which I shall adde Rot. Parl. anno 1 R. 2. n. 44. & 1 H. 4. n. 17 53. to 62. and Robertus Holcot in lib: Sapientix, Lectio 74. fol. 73. A. B. where he mentions both the Oath, Unction, Ceremonies, and some prayers used at our Kings Coronations. I shall present you 1: With the antient Form of our *Saxon* Kings Coronations, and the prayers used at them; recorded by Mr: Selden out of the old *Saxon* Ceremonial. 2ly: With the Ceremonies and prayers used at the Coronation of King *Richard* the 2. 3ly: With the usual Form*

of the Coronation of the Kings of England, and their Queens, and of the Prayers used thereat (never hitherto published, and omitted by Mr: Selden, in his Titles of Honor) extracted out of *Liber Regalis*, being the form used at the Coronations of Henry the 7, & 8. and their Queens, King James, and Queen Anne, and our late King Charles. 4ly: With the Form of the Coronation of the Kings of Scotland, used at the Coronation of our late King Charles, anno 1633:

\*Titles of Honor,  
part 1. ch. 8.  
p. 151, 152,  
174, 175, 177,  
178, 179, 180.

For the 1: \*Mr: Selden (our most learned Antiquary) informs us; That there remains in an old imperfect Pontifical of the Saxon times, a piece of a Ceremonial for the Coronation of the Kings and Queens of England, or of the English-Saxons, wherein after divers Prayers and Benedictions, this follows for the Anointing:

**O**mnipotens sempiterne Deus, Creator ac Gubernator Cæli & Terræ, conditor & dispositor Angelorum & Hominum, Rex Regum, & Dominus dominantium, qui Habraham fidelem famulum tuum de hostibus triumphare fecisti; Moyfi & Josue populo tuo Prælati, multiplicem victoriam tribuisti, humilem quoque David puerum tuum Regni fastigio sublimasti, eumque de ore Leonis & de manu Bestiæ atque Goliath, sed & de gladio maligno Saul, & omnium inimicorum ejus liberaisti, & Salomonem sapientiæ pacisque ineffabili munere ditasti; respice, quæsumus Domine, ad preces nostræ humilitatis, & super hunc famulum tuum, illum quem supplici devotione in Regem Anglorum vel Saxonum pariter eligimus, Benedictionum tuarum dona multiplica. Hunc dexterâ tuæ potentie semper ubique circunda, quatenus prædicti Abrahamæ fidelitate firmatus, Moyfi mansuetudine fretus, Josuæ fortitudine munitus, David humilitate exaltatus, Salomonis sapientiâ decoratus, tibi in omnibus complacere, & per tramitem justitiæ inoffenso gressu semper incedat. Hic totius Regni Anglo-Saxonum Ecclesiam deinceps cum plebibus sibi annexis ita enutriet ac doceat, muniat, & instruat, contraque omnes visibiles & invisibiles hostes idem potenter regaliterque tuæ virtutis regimen amministret, ut regule solum, videlicet Anglorum vel Saxonum \* Sceptro,

non deferat, sed ad pristinae fidei pacisq; concordiam eorum animos, te opitulante, reformet, ut populorum debitâ subjectione fultus, condigno amore glorificatus per longum vitæ spatium, paternæ apicem gloria, tuæ miseratione unita, stabilire & gubernare mereatur. Tuæ quoque protectionis galea munitus & scuto insuperabili jugiter protectus, armisq; cælestibus circumdatus, optabilis victoriæ triumphum de hostibus sæliciter capiat, terroremque suæ potentia infidelibus inferat, & pacem tibi militantibus letantèr reportet. Virtutibus, Christe, hunc quibus præfatos fideles tuos decorasti, multiplici honoris benedictione condecora, & in regimine regni sublimiter colloca, et oleo gratiæ Spiritus Sancti perunge, per Dominum, in unitate ejusdem.

The Rubrique to this Prayer, is thus; *Consecratio Regis ab Episcopo qui arcem tenuerit super eum dicenda*, which I understand for the Archbishop: And after the prayer follows this Rubrique. *Hic unguatur oleo & hæc cantetur Antiphona*, the Anthem being thus,

*Unxerunt Salomonem Sadoch Sacerdos & Nathan Prophetæ Regem in Gion, et accedentes dixerunt, Vivat Rex in æternum.*

#### Quam sequatur Oratio.

Christe perunge hunc Regem in regimen unde unxisti Sacerdotes Reges & Prophetas ac Martyres qui per fidem vicerunt regna, & operati sunt Justitiam, atque adepti sunt repromissiones. Tua sacratissima unctio super caput ejus defluat, atque ad interiora descendat & cordis illius intima penetret, & promissionibus, quas adepti sunt victoriosissimi Reges, gratia tua dignus efficiatur, quatenus et in præsentî seculo feliciter regnet, & ad eorum consortium in cælesti regno perveniat per Dominum.

#### Alia.

Deus electorum Fortitudo et humilium Celsitudo, qui in primordio per effusionem diluvii, crimina mundi castigare voluisti, et per Columbam ramum olivæ portantem pacem terris redditam demonstraisti, iterumq; Aaron famulum tuum per Unctionem Olei Sacerdotem sancxisti, et postea per hujus unguenti infusionem ad regendum populum Israeliticum Sacerdotes ac



*Reges et Prophetas præfecisti vultumq; Ecclesie* — — —

There the Copy is defective; nor hath it more that concerns Anointing the King. But after the Ceremonies that belong to the whole Coronation of the King, follows the form of the crowning the Queens also of that age, who were likewise anointed.

*Sequitur consecratio Reginae quæ propter honorificentiam (So are the words of the Rubrique) ab Epif. o. sacri unguinis oleo super verticem persundenda est, et in Ecclesia coram Optimatibus cum condigno honore & Regia celsitudine, & in Regalis thori consortium benedicenda & consecranda est, quæ etiam Annulo pro integritate fidei & Corona pro æternitatis gloria decoranda est.*

The words used at their anointing were,

*In Nomine Patris, & Filii, & Spiritus Sancti, prosit tibi hæc Unctio Olei in honorem et confirmationem æternam in secula seculorum: Amen.*

————— & cunctos sanctæ Dei Ecclesiæ adversarios regnumque tibi commissum tutari atque protegere Castra Dei, per auxilium invictissimi Triumphatoris Domini nostri Ihesu Christi, qui cum Patre in Unitate Spiritus Sancti vivit & regnat.

Then it goes on thus, in the Kings Coronation.

*Oratio post datum Gladium.*

*Deus qui providentiâ tuâ cælestia simul & terrena moderaris, propitiare Christianissimo Regi nostro, ut omnis hostium suorum fortitudo virtute Gladii spiritualis frangatur, ac te pro illo pugnante, penitus conteratur per, &c.*

*Hic Coronetur Rex, eique dicatur.*

*Coronet te Deus Coronâ Gloriæ atque Justitiæ, honore & opere fortitudinis, ut per officium benedictionis cum fide recta & multiplici bonorum operum fructu, ad Coronam pervenias regni perpetui, ipso largiente cujus regnum permanet in secula seculorum. Amen.*

*Oratio super Regem postquam Corona fuerit imposita super caput ejus.*

*Deus perpetuitatis, Dux virtutum, cunctorum hostium victor,*

tor, benedic hunc famulum tuum N. tibi caput suum humiliter inclinantem, & prolixâ sanitate & prosperâ felicitate eum conserva, ut ubicunque vel pro quibuscunque auxilium tuum invocaverit cû ad sis & protegas ac defendas. Tribue ei, quesumus, Domine divitias gratiæ tuæ; comple in bonis desiderium ejus; Corona eum in misericordia tuâ, ut tibi Domine pia devotione famuletur per, &c.

Which are the same almost in a Syllable that in the latter Ceremonials of the English Coronation, are appointed for the particular time of the putting on the Crown.

By the same old Ceremonial also, the Queen after her Vnction and receiving the Ring, is to be Crowned with these words, which are also in the latter Forms.

*Accipe Coronam gloriæ, et honorem jocunditatis, ut splendida fulgeas et æterna exultatione Coroneris per, &c.*

*Alia.*

*Omniū Domine fons bonorū et eunclorū dator profectuum, tribue famulæ tuæ N. adeptam bene regere dignitatem, et à te sibi prestitam in ea bonis operibus corroborare gloriam, per Dominum nostrum, &c.*

*Hic detur Regi Sceptrum eique dicatur.*

*Accipe Sceptrum Regiæ potestatis insigne, Virgam scilicet regni rectam, virgam virtutis, qua teipsum bene regas, et Sanctam Ecclesiam populumque videlicet Christianum tibi à Deo commissum Regia virtute ab improbis defendas. Pravos corrigas, rectos pacifices, et ut viam rectam tenere possint, tuo juvamine dirigas, quatenus de temporali regno ad æternum regnum pervenias. Ipso adjuvante cujus regnum et imperium sine fine permanet in secula seculorum. Amen.*

*Oratio super Regem postquam datum fuerit ei Sceptrum.*

*Omniū Domine fons bonorū, cunetorumque Dominus Institutor profectuum, tribue queso famulo tuo Illi. adeptam bene regere dignitatem, et à te sibi concessum honorem dignare corroborare. Honorifica eum præ cunctis Regibus Britanniæ, uberi eum benedictione locupleta, et in solio regni firma stabilitate consolida, visita eum in sobole, et præsta ei prolixitatem vitæ. In diebus ejus superoriatur Justitia, ut cum jocunditate et læticia æterno gloriatur in regno per, &c.*

*Hic*

\* This was given into the left hand, as the Scepter into the right. See Mat. Pa. is pag. 106. edit. Londin.

\* This is in the old Ritual called Ordo Romanus

Hic Regi Virga \* detur ei que dicatur.

*Accipe \* Virgam virtutis atque equitatis, qua intelligas mulcere pios & terrere reprobos. Errantes viam doce, lapsisque manum porrige, disperdasque superbos, & releves humiles, ut aperiat tibi ostium Ihesus Christus Dominus noster, qui de seipso ait. Ego sum ostium, per me si quis introierit salvabitur, Et ipse qui est Clavis David & Sceptrum Domus Israel qui aperit & nemo claudit, claudit et nemo aperit. Sit tibi adiutor qui educit vinculum de domo Carceris, sedentem in tenebris et umbra mortis, ut in omnibus sequi merearis eum de quo Propheta David cecinit. Dominus in sæculum sæculi, virga recta est virga Regni tui. Imitare ipsum qui dicit, diligas Iustitiam & hodie habear iniquitatem, propterea unxit te Dominus Deus tuus oleo letitiæ ad exemplum illius quem ante sæcula unxerat præ participibus suis, Ihesum Christum Dominum nostrum.*

Benedictio ad Regem.

*Extendat omnipotens Dominus dexteram suæ benedictionis, et effundat super te donum suæ protectionis, Sanctæ Mariæ, ac Beati Petri Apostolorum Principis, Sanctique Gregorii Angelorum Apostolici, atque omnium sanctorum intercedentibus meritis. Amen.*

*Indulgeat tibi Dominus omnia mala que gessisti, et tribuat tibi gratiam et misericordiam quam humiliter ab eo deprecaris, ut liberet te ab adversitatibus cunctis, et ab omnibus visibilium et invisibilium inimicorum insidiis. Amen.*

*Angelos suos bonos semper et ubique qui te præcedant, comitentur, et subsequantur, ad custodiam tui ponat, et à peccato seu gladio, et ab omnium periculorum discrimine sua te potentia liberet. Amen.*

*Inimicos tuos ad pacis caritatisque benignitatem convertat, et bonis omnibus te gratiosum, et amabilem faciat, pertinaces quoque in tui insectatione et odio, confusione salutaris induat, super te autem sanctificatio sempiterna floreat.*

*Victoriosum te atque triumphatorem de invisibilibus atque visibilibus hostibus semper efficiat, et sancti nominis sui timorem pariter et amorem continuum cordi tuo infundat, et in fide recta ac bonis operibus perseverabilem reddat, et pace in diebus tuis*



tuis concessâ, cum palma victoriæ te ad perpetuum regnum perducatur. Amen.

Et qui te voluit super populum suum constituere Regem, et in presenti sæculo felicem, et æternæ felicitatis tribuat esse consortem. Quod ipse præstare, &c.

*Alia.*

Benedic. Domine hunc præelectum Principem qui regna omnium Regum à sæculo moderaris. Amen.

Et tali eum benedictione glorifica, ut *Davida* teneat sublimitate Sceptrum salutis, & sanctificæ propitiationis munere reperiat locupletatus. Amen.

Da ei à tuo spiramine regere populum sicut *Salomonem* fecisti regnum optinere pacificum. Amen. Quod ipse præstare, &c.

*Designatio Status Regis.*

Sta & retine amodo statum, quem hucusque paterna suggestionem tenuisti hæreditario jure tibi delegatum per autoritatem Dei Omnipotentis & per præsentem traditionem nostram, omnium scilicet Episcoporum, cæterorumque Dei servorum; & quanto clerum sacris Altaribus propinquiorem prospicis, tanto ei potiore in locis congruis honorem impendere memineris, quatenus mediator Dei et hominum, Te mediatorem Cleri & Plebis in hoc Regni solio confirmet, & in Regno æterno secum regnare faciat Jesus Christus Dominus noster, Rex Regum, et Dominus dominantium, qui cum Deo Patre & Spiritu Sancto, &c.

This is almost the same in the old Ritual called Ordo Romanus.

*Sequitur Oratio.*

Omnipotens Deus det tibi de rore cœli et de pinguedine terræ habundantiam frumenti et vini et olei, serviant tibi populi, et adorent te tribus. Esto Dominus fratrum tuorum, et incurventur ante te filii matris tuæ, et qui benedixit tibi benedictionibus repleatur, & Deus erit adjutor tuus. Omnipotens benedicat tibi benedictionibus cœli desuper et in montibus, et in collibus, benedictionibus Abyssus jacentis deorsum, benedictionibus uberum et vulvæ, benedictionibus uvarum pomorumque; Benedictiones Patrum antiquorum, *Abraham*, *Isaac*, et *Jacob* confortatæ sint super te, per, &c.

*Alia.*

*Alia Oratio.*

Benedic Domine fortitudinem hujus Principis, et opera manuum illius suscipe, et benedictione tua terra ejus de pomis repleatur, de fructu cœli, et rore atque abyssi subjacentis, de fructu solis, et lunæ, de vertice antiquorum montium, de pomis æternorum collium, et de frugibus terræ et plenitudine ejus.

Benedictio illius qui apparuit in rubo veniat super caput *Illius*, et plena sit benedictio Domini in filiis ejus, et tingat in oleo pedem suum.

Cornua Rinocerotis cornua illius; in ipsis ventilabit gentes usque ad terminos terræ, et ascensor cœli Auxiliator suus in sempiternum fiat, per Dominum, &c.

Thus much for the Saxon Kings & Queens coronations.

I find this Note of the principal Officers used at the Coronation of our King *Richard* the first.

*Officarii principales in die coronationis Regis.*

Elemosin.  
magnus.

**I**Mprimis, officium magni elemosinarii pertinet Domino Nicholao de Bello campo Bedford, qui pannum sub pedibus Regis stratum in processione prædicta, de Aula ad Ecclesiam extendi faciet, et tum per extra ostium Ecclesiæ Westmonasteriensis inter pauperes distribui faciet.

Episc. Du-  
nelm. & Ba-  
thonien.

Item Episcopus Dunelm. & Bathon. Episcop. Regem supportabunt in coronatione sua preciosioribus induti.

Portatio Ca-  
licis Sancti  
Edwardi.

Item Cancellarius Angliæ, (si Episcopus fuerit) Pontificalibus indutus coram Rege in processione Ecclesiæ Sancti Edwardi regale portabit.

Portatio pate-  
næ dicti Cali-  
lis.

Item Thesaurarius Angliæ (si Episcopus fuerit) Dalmatica indutus et Pontificalibus, patenam dicti Calicis ante Regem portabit, & ante Cancellarium ibit.

Portatio Scep-  
tri & virgæ  
aureæ.

Item duo Duces sive Comites excellentiores Regni qui attinent Regi, propinquiore in sanguine, Sceptrum regni cum cruce, et virgam auream cum columba ante Regem in processione portabunt.

Portatio Gla-  
diorum.

Item Comes Cestriæ portabit in processione coram Rege, gladium vocatum Curtana, ex cujus parte dextra Comes Huntingdon alium gladium portabit, & tertium ex sinistra parte portabit Comes Warwick. Item

Item unus de Nobilioribus Dominis & Magnatibus Portatio regni, portabit magna Calcaria Deaurata in processione. Calcarium.

Item Comes in regno superior ensen circa Regem in- Portatio ensis  
minutum in Coronatione oblatum super altare, redimet, redempti.  
& redemptum ante Regem in Palatium revertentem  
portabit.

Item Comes Lycestriae serviet Regi die Coronationis Senescallus  
sua de officio Senescallia.

Item Dux Eboracensis, & Heredes sui portabunt Coro. Portatio Co-  
nas Regis & Reginae in eorum Coronatione. ronarum.

Item Comes Norfolciae serviet de officio Marescallis. Marescallus.

Item Comes Arundel serviet de Pincerna. Pincerna.

Item Comes Hereford serviet de Constabulario. Constabula-  
rins.

Item Comes Oxoniae serviet officio Camerarii. Camerarius.

Item Dominus Nicolaus Hastings serviet Regi de map- Panetria  
pis.

Item Dominus Nicolaus de Bello Campo de Duneley Salsaria  
serviet de Salsario & Cultellis.

Item Dominus Nicolaus Furnival sustentabit brachia Furnival.  
Regis et Reginae in ipsorum Coronatione.

Item duo Episcopi, ad hoc per Regem assignati, susten- Assistentes re-  
tabunt Reginam in coronatione sua. ginaz.

Item una de Nobilioribus dominatus Angliae semper Dom. assistens  
assistet Reginae in sua coronatione, & ei sedule ministrabit. reginae.

Stephanus de Poucheff. Constabularius Dover et Custos  
quinque Portuum. Anno 21 Ri. fil. Regis H. sic cer-  
tificavit.

For the ad. it is thus related by Thomas of Walsingham,  
Hist. Angliae, p. 193, to 197.

Die Jovis, id est 16 die Julii, videlicet 17 Calend. Ordo coronat  
Augusti, vigilia sancti Kneelmi Regis, convenientibus tionis Ri-  
Archiepiscopo et Episcopis Regnique Proceribus ad West- chardi secun-  
monast. summo mane, ordinata processione Monacho- di,  
rum in capis, Episcopi cum Monachis ad ostium Regii  
thalamii pervenerunt, et paratum Regem reperientes  
ibidem, per manus qui ejus lateribus astiterunt, perdux-  
erunt in Ecclesiam Sancti Petri, cantantes Antiphonam  
in honorem Apostoli, cum oratione competenti adjuncta



et hac oratione : Deus humilium visitator , qui nos tua  
 misericordia consolaris , præstende super famulum tuum  
 Regem nostrum misericordiam tuam , ut per eum tuum  
 in nobis adesse sentiamus adventum. Rex verò mox ut  
 altare pervenit , prostravit se solo tenens ante altare , pa-  
 vimentum autem stratum fuit palliis et tapetis. Prosecuta  
 ut diximus oratione , Archiepiscopus cum Episcopis qui  
 aderant , prostravit se super pavimentum circa Regem.  
 Interim duo Episcopi Letaniam devote cantarunt. Qua  
 expleta , erectus Rex , ductus est ad sedem suam : Choro  
 hanc Antiphonam decantante , Firmetur manus tua. Tunc  
 Episcopus sermonem fecit de materia Regis et Regni ad  
 populum , qualiter Rex se haberet in populo , & in quibus  
 populus sibi debuit obedire. Quo completo , juravit  
 Rex coram Archiepiscopo et Proceribus qui ibi aderant ,  
 quoniam ipsi soli ejus juramentum audire potuerunt ,  
 quòd Ecclesiam suis permitteret gaudere libertatibus , et  
 eam ac Ministros ejus honoraret , et fidem rectam tene-  
 ret , rapacitatem et omnes iniquitates in omnibus gradi-  
 bus interdiceret. Secundò , ut leges terræ bonas ubique  
 servari faceret , et præcipuè leges S. Edwardi Regis et  
 Confessoris qui in eadem requiescit Ecclesia , et malas  
 leges faceret abrogari. Tertiò , ut non esset personarum  
 acceptor , sed judicium rectum inter virum et virum fa-  
 ceret , et præcipuè misericordiam observaret , sicut sibi  
 suam indulgeat misericordiā clemens , et misericors Deus.  
 Quibus expletis , Archiepiscopus præcedente eum Ma-  
 reschallo Angliæ Domino Henrico Percy , convertit se ad  
 omnes plagas Ecclesiæ , indicans populo Regium juramen-  
 tum , et quærens , si se tali Principi ac Rectori subijcere  
 et ejus jussionibus obtemperare vellent ? Et responsum  
 est à plebe risonè clamore , quòd libenter sibi parere  
 vellent. Archiepiscopus Regem his orationibus benedix-  
 it , videlicet , Omnipotens et sempiternus Deus , benedic  
 Domine hunc Regem nostrum , qui regna omnium mode-  
 raris à sæculo , tali eum benedictione glorifica , ut Davi-  
 dicæ teneat sublimitatis sceptrum , et glorificatus in ejus  
 propitiis reperjatur merito ; da ei tuo inspiramine , cum  
 mansuetu-

*Juramentum  
 regis ante co-  
 ronationem  
 suam.*

*Præces dicen-  
 da in coro-  
 natione.*

manfuetudine ita regere populum, ficut Solomon feciffi regnum obtinere pacificum. Tibi cum timore femper fit fubditus, tibi que militet cum quiete; fit tuo clypeo protectus cum Proceribus, et ubique tua gratia victor exiftat. Honorifica eum præ cunctis regibus gentium. Felix populis dominetur, et fœliciter eum nationes adorent, vivat in gentium catervis magnanimus, fit in iudiciis æquitatis fingularis, locupletet eum tua prædix gratia, fructiferam habeat patriam, et ejus liberis tribuas profutura. Præfta ei prolixitatem vitæ per tempora, ut in diebus ejus oriatur jufticia, à te robuftum teneat regiminis folium, et cum jucunditate et jufticia æterno gloriatur in regno. Ifta præmiſſa benedictio poſt primam orationem ad modum præfationis ab Archiepifcopo cantabitur, qua cantata, dicta eſt & alia oratio ſuper eum, ſcilicet; Deus ineffabilis, cum Antiphona, Comfortare & eſto vir fortis, &c. Tunc Archiepifcopus acceſſit ad eum, & veſtimenta ſua diſcindens manibus ſuis à ſummo uſque ad imum, exiit eum præter caſiſſam veſtimentis ſuis. Cuſtodes verò quinque portuum ex officio tam in proceſſione quam in unctiōe & Miſſa, et poſt Miſſam dum iret ad palatium ab Eccleſia, ſemper tenuerunt umbraculum ſericum magnum coloris ærii, 4. haſtis per quatuor angulos colligatum. Sed non obſtante umbraculo ſupradicto, mox antequam Archiepifcopus eum ſuis veſtibus exuiſſet, allatus eſt pannus aureus à comitibus, ſub quo latuit dum unctiōis perciperet Sacramenta. Archiepifcopus (ut diximus) eo nudato, unxit manus ejus de oleo ſanctificato, unde uncti fuerunt Reges & Prophetæ, & ſicut unxit Samuel Davidem in regem, ut ſis benedictus & conſtitutus Rex in regno iſto ſuper populum iſtum, quem Dominus Deus tuus dedit tibi ad regendum & gubernandum. Item dixit orationem, Propice omnipotens Deus. Poſt hæc unxit Archiepifcopus caput ejus, & pectus, & ſcapulas, ambaſque compages brachiorum, dicens: Unguantur caput iſtud, pectus, & ſcapulæ, & compages brachiorum de oleo ſanctificato, &c. ut ſupra. Et interim chorus cantavit

Antiphonam, Unxerunt regem Salomonem in Gyan, Sacerdos, & Nathan Propheta, & ascendentes læti dixerunt, vivat. Alleluia. Postquam subjunxit Metropolitanus, Deus dei filius Jesus Christus dominus noster, qui à Patre oleo exultationis unctus est præ participibus suis, ipse per præsentem sacri unguinis infusionem spiritum paraleti super caput tuum infundat, benedictionemque eandem usque interiora cordis tui penetrare faciat, quatenus hoc visibili & tractabili dono invisibilia percipere & temporali regno justis moderaminibus excuto æternaliter cum eo regnare merearis. Mox finita oratione, Archiepiscopus cum Episcopis, hymnum, Veni creator spiritus, rege interim prostrato in longa venia, & circa eum Metropolitano cum suffraganeis suis. Expleto hymno, erectus est Rex ab Archiepiscopo, & indutus est primò tunica S. Ed. & post ejusdem dalmatica, projecta circa collum ejus stola, Archiepiscopo orationes competentes interim prosequente. Post hæc Archiepiscopus cum Episcopis tradidit ei gladium, ita dicens: Accipe gladium per manus Episcoporum, licet indignas, vice tamen & autoritate sanctorum Apostolorum consecratas tibi regaliter impositum, nostræque benedictionis officio defensionem sanctæ Ecclesiæ divinitus ordinatum, & esto memor de Psalmista qui prophetavit, dicens: Accingere gladio tuo super femur tuum potentissime, ut per eundem vim æquitatis exerceas, molem iniquitatis potenter destruas, & sanctam Dei Ecclesiam, ejusque fideles propugnando protegas, nec minus sub fide falsos quam Christiani nominis hostes execreris ac destruas; viduas & pupillos clementer adjuves ac defendas, desolata restaures, restaurata conserves, ulciscaris injusta, confirmes bene disposita, quatenus hæc in agendo virtutum triumpho gloriosus justiciæ cultor egregius, cum mundi salvatore, cujus typum geris in nomine, sine fine merearis regnare. Tunc duo Comites eum gladio accinxerunt: quo facto, Archiepiscopus armillas dedit ei, dicens: Accipe armillas sinceritatis & sapientiæ, divinæque circumdationis indicium, quibus intelligas omnes operationes tuas  
contra



contra hostes visibiles & invisibiles posse esse munitas. Postea inducit eum Archiepiscopus regali pallio, ita dicens : Accipe pallium quatuor nunciis formatum, per quod intelligas quatuor mundi partes divinæ potestati esse subjectas, nec quenquam posse feliciter regnare in terris, nisi cui potestas regnandi fuerit collata de cœlis. Interim dum Archiepiscopus benedixit coronam regiam duo Comites calcariaverunt, ad quorum officium pertinebat. Benedicta corona Archiepiscopus imposuit super caput, dicens : Coronat te Deus corona gloriæ atque iusticiæ, honore & opere fortitudinis, ut officium nostræ benedictionis, cum fide recta, & multiplici bonorum operum fructu ad coronam pervenias regni perpetui. Tunc dedit ei Archiepiscopus anulum, cum his verbis : Accipe anulum regis dignitatis, & per hunc, vitæ catholicæ fidei signaculum, quia ut hodie ordinari caput & princeps regni ac populi, ita perseverabis author & stabilitor Christianitatis, & christianæ fidei, ut felix in opere, locuples in fide, cum rege regum glories. Statim post hæc accessit Dominus de Furneval, ex officio offerens ei rubeam chirothecam, quam Archiepiscopus benedixit & imposuit manui regis, dans ei sceptrum his verbis, dicens : Accipe sceptrum regis potestatis insigne, virgam scilicet regni rectam, virgam virtutis qua te ipsum bene regas, sanctam Ecclesiam, populum videlicet christianum tibi à Deo commissum, regia virtute ab improbis defendas, pravos corrigas, rectos pontifices, & ut viam rectam tenere possint tuo juvamine dirigas, quatenus de temporali regno ad æternum regnum pervenias. Tunc dedit ei Archiepisc. virgam in alia manu, habentem in summitate columbā, nam sceptrum quod susceperat consurrexit de rotundo globo aureo quæ tenebat in manu chirothecata, & habebat in summitate signum crucis, & accepit virgam prædict. cum verbis his : Accipe virgā virtutis & æquitatis qua intelligas te mulcere pios, et terrere reprobos, errantes viam doce, lapsiq; manum porrige, disperdasque superbos, & reveles humiles, ut appareat tibi hostium Jesus Christus Dominus noster. Post hæc bene-

benedictus est Rex ab Archiepiscopo ita dicente : Benedicat te Deus custodiatque te, sicut te voluit super populum suum esse regem, ita in præsentī sæculo felicem æternæ felicitatis tribuat esse consortem. His itaque peractis, osculatus est Rex Episcopos omnes & Abbates, à quibus statim ductus est postea ad regale solium, Episcopis inchoantibus hymnum *Te Deum laudamus*. Fini-  
to hymno, Archiepiscopus ita eum allocutus est : Sta & retine amodo locum quem hucusque paterna successione tenuisti hæreditariè, indico tibi delegatum per auctoritatem Dei omnipotentis, & præsentem traditionem nostram, scilicet omnium Episcoporum cæterorumque Dei servorum, & quanto clerum sacris altaribus propinquo-  
rem, tantò ei potiore in locis congruis honorem impendere memineris, quatenus mediator Dei & hominum, te mediatorem plebis in hoc regni solio confirmet, & in regnum æternum regnare faciat Jesus Christus Dominus noster.

*Solemnizatio  
missæ in die  
coronationis.*

His itaque peractis, inchoata est missa congruens coronationi regis, cujus officium fuit, *Protektor noster aspice Deum, &c.* Epist. *Subj. Si estote omni humana creatura propter Deum, &c.* Gradale. *Dirigatur Domine oratio mea. Alleluia. Domine in virtute.* Evangelium. *Abeunt Pharisæi* : quod legit Episcopus Eliensis, Epistolam Episcopus Wigorniens. Offertorium. *Intende orationi meæ Rex meus.* Lecto Evangelio, Rex de regali solio ductus est ad offerendum. Primò igitur obtulit Archiepiscopo gladium suum quem susceperat, & postea quantum placuit, sed non minus marca propter consuetudinem : nam plus potest offerre Deo & sancto Petro si placuerit. Post oblationem pecuniæ, obtulit Archiepiscopo panem & vinum ad modum Monachorum, undè postea, tam Metropolitanus, quàm ipse Rex, communicati fuerunt. Quo facto, Comes ad cujus officium pertinebat portare gladium coram Rege, gladium quem obtulerat dato precio redemit, & assumens, portabat coram illo. Per celebrata missa usque ac communionem reductus est Rex ad altare, & genuflexo coram Archiepiscopo, dixit, confiteor. Quo abso-

absoluto, communicatus est, & iterum reductus est ad sedem suam. Interea præparavit se quidam miles Dominus Johannes cognomento Dimmock, qui clamabat se habere jus ad defendendum jura Regis illo die, & etiam si opus esset duello cõfigendum, si aliquis præsumeret affirmare Regem non habere jus in regno Angliæ, quanquã per ante Dominus Baldwinus Frevill idem officium calumniasset, sed minimè obtinisset. Iste ergo Dominus Johannes memoratus circa finem Missæ incessit ad valvas Ecclesiæ armatus decentissimè, insidens dextrarium pulcherrimè phaleratum, caput etiam & pectus armatum, quem idem Dominus Johannes assumpsit de stabulo regio, utens videlicet avita consuetudine tam in æquo quàm armis eligendis de thesauro Regis. Nam & optimum equum præter unum, & præter unam præcipuam armaturam facturus dictum officium elegit ad vota sua. Veniens igitur ad ostium Monasterii, præequitantibus duobus, qui ejus lanceã & clypeum portaverunt, expectavit ibidem finem Missæ. Mareschallus autem Dom. Henr. Percyæ facturus viam coram Rege cum Seneschallo Angliæ, (scilicet Duce & Constabulario Dom. Tho. Woodstock atque fratre ejusdem Marescalli Domino Thoma Percy, qui omnes magnos inequitavere dextrarios, venit ad dictum militem, dicens, non debere eum ea hora venire, sed quod usque ad prandium Regis differret adventum suum. Quapropter monuit ut rediret, et deposito tanto onere armorum, quiesceret ad illud tempus. Miles verò juxta consilium Marescalli facturus abscessit. Illicò post decessum militis præequitantibus Regem Dominis supradictis super dextrarios suos, necnon præcedente magno numero diversi generis histrionum, portatus est in humeris militum usque ad regale palatium, ductus quoque in cameram, paulisper quievit: debilis enim fuerat præ labore parum comedens. Postea veniens in aulam, creavit quatuor novos Comites antequam accessit ad mensam. Dominum namque Thomam Woodstock avunculum suum Comitem Buckingham, datis sibi milles marcis annuatim de thesauro regio. donec sibi de terris tanti valoris providisset. Dominum etiam Gifardum de Angolismo quondam magistrum



Patrum suum fecit comitem Huntington, datus insuper sibi mille marcis annuis usquequo providisset sibi de redditibus tanti valoris: Domino de Moubay dedit comitatum Notinghamiæ, et Domino Henrico Percy Northumbriæ comitatum: Milites quoque fecit novem eodem die. Quibus expletis, ascendit ad mensam, ubi epulabantur cum eo splendide Episcopi, Comites & Barones, et innumera multitudo plebis confluxerat in illam aulam prægrandem, quæd nisi Dux Lancastriæ, videlicet Senescallus Angliæ, et Comes Buckinghamiæ regni Constabularius, et Dominus Henricus Percy Marechallus, cum multis aliis, viam super equos grandes servientibus in aula fecissent, ferentes fercula ad convivas minimè pernetrascent. Si numerare contenderem convivii apparatus, divitias intensilium, varietatem ferculorum, forsitan lector percussus tam tantarum rerum precio quàm magnitudine credere formidaret. Unum solum quod ad magnificentiam regiam ostendendam fuerat ordinatum, aliis ommissis æstimo proferendum. In medio regalis palatii, elevata fuerat quædam columna marmorea, concava super certos gradus, cujus summitatem occupabat grandis aurata aquila, sub cujus pedibus in capitello columnæ per quatuor partes vina diversi generis decurrabant per totum diem coronationis regis, nec erat qui aliquem vel pauperem virum haurire vetaret: facta est coronatio hæc anno 11. ætatis ipsius regis.

*Coronatio  
Regis.*

*Generalis  
processio.*

In crastino facta est generalis processio pro Rege et pace regni, cui revestiti interfuerunt omnes Prælati, videlicet Archiepiscopus cum Episcopis et Abbatibus qui coronationi interfuerant, necnon ipse Dux cum Magnatibus et Plebis multitudine copiosa. In progressu autem processionis concionatus est ad populum Episcopus Rossensis, hortans ut dissensiones et discordiæ ortæ, et diu continuatæ, inter plebem et Dominos sopirentur, probans per multa argumenta huiusmodi dissensiones Deo plurimum displicere: hortatus insuper Dominos, ne tantis de cætero siquæ causa taxationibus populum onerarent. Monuit etiam ut si causa subesset rationabilis qua oportere-

ret

ret eos omnino juvare Regem & Regnum, ut patienter & sine murmure atque seditionis scrupulo facerent quod oporteret. Insuper exhortatur eos generaliter qui Regi puero & innocenti adhererent, ut relictis vitiis quibus inserviebant, videlicet stupris in fornicationibus, & adulteriis, ejus puritati & innocentiae se conformare stude- rent, asserens hoc omnino patri patriae opportunum, perfa- cileque regi a recto deviare, regnum & populum peri- clitari, si tales essent qui ei sedulo & ejus consilio mini- strarent. Sermone finito, Domini & universi Praelati ad sua secedunt.

Conc. Ross.  
Ep.

*Forma Coronationis Regum & Reginarum Angliae,  
(written, as I conceive, in the reign of  
King RICHARD the II.)*

**I**nprimis, Princeps noviter coronandus ante diem coro- nationis suae nobili & decentissimo cultu appareatur equitando a Turri London: usque ad palatium Regii West- monasterii capite denudato, equitantibus cum eo Domi- nis temporalibus, & universitate Civitatis London, cum aliis Proceribus & populis.

Rex equita-  
bit.

Item provideatur quod in die coronationis praedictae in magna Aula Regis Westmonasterii sit sedes Regalis, emi- nens, pannis cericis, & inauratis cum quissimis & tapetis decenter ornata.

Sedes Rega-  
lis.

Item provideatur quod in Ecclesia Westmonaster: sit u- num Pulpitum cum gradibus utraque parte ejusdem, et bene ornatur cum pannis ex omni parte, & in area ejus.

Pulpitum.

Item provideatur quod in dicto Pulpito sit Thronus Regalis et sedes, in quo Rex sedere debet decentissime ornatus cum palliis sericis, & quissimis inauratis.

Thronus Re-  
galis.

Item notandum, quod Abbas Westmon. qui pro tempo- re fuerit, per biduum vel triduum ante coronationem Re- gis aut Reginae informabit eos de observantiis eorum fa- ciendis in eorum coronatione, & ad mundandas eorum

Abbas West-  
monast.

conscientias ante perceptionem sacre unctionis. Et si Abbas fuerit mortuus, infirmus, aut in partibus remotis, aut legitime impeditus, tunc debet eligi unus Monachus de gremio Ecclesiæ per conventum *Westmon.* qui vices Abbati supplebit in hoc casu.

*Tunica &  
Camisia.*

Item dicto die Coronationis Princeps coronandus in præfata sede Regali elevabitur in dicta Aula, ipso tamen prius balneato. Et post balneum præparentur sibi tunica, & camisia serica aperta usque ad pectus, & inter scapulas, & in compagibus brachiorum, aperturis tunicæ & camisiæ prædictarum sibi invicem connexis ansulis argent. & super dictam tunicam induatur aliis vestimentis nobilibus, & tantummodo caligis sine sotularibus calcietur.

*Processio.*

Item ordinetur processio per Abbatem & Conventum *Westmon.* solemniter in capit. de Ecclesia *Westmon.* ad sedem Regalem prædictam in Aula prædicta in qua Princeps expectatur. In qua processione erunt Archiepiscopi Episcopi, & alii Prælati. Et tunc descendit Princeps et sequitur processionem in Ecclesiam *Westmon.* & ibit super pannum s. agulatum positum in dicta sede super terram usque ad pulpitem in prædicta Ecclesia *Westmon.* ambulant & cantabunt in dicta processione quæ in receptione Regum & Reginarum debent ex solito decantari.

*Cruce & cætera.*

Item Crux sceptrum & virga & virga Regia quæ sint de Regalibus deferentur in processione per Abbatem, Priorem, & seniores Monachos *Westmon.* in Palatium, & ibi tradentur diversis Magnatibus ad ea deferenda coram Principe ad Ecclesiam in processione assignatis.

*Barones 5.  
portuum.*

Item Barones quinque portuum portabunt hastas argent. per picturam cum c mpanellis argent. & deaurat. Et hastis erit affixus pannus sericus protegens Regem & Reginam in processione supradicta ad dictam Ecclesiam *Westmon.*

*Alas Westm.*

*Archiepiscopus  
inquiret  
voluntatem  
populi.*

Item Abbas *Westmon.* aut Monachus supplens vices ejus, semper debet Regis & Reginæ lateri adherere pro eorum informatione continua.

Item postquam Princeps paululum quieverit in Cathedra seu throno in dicto Pulpito ordinat. tunc Archiepiscopus Cantuariensis.



Cantuariensis quatuor partes dicti Pulpiti alta voce in-  
quirit à plebe voluntatem de dicti Principis Coronatio-  
ne, ipso Principe interim stante in dicto throno seu Cathe-  
dra, atque ad quatuor partes dicti Pulpiti, dum Archie-  
piscopus populum alloquitur, se vertente. Et post dic-  
tam interrogationem cantetur Antiphona : Firmetur  
manus tua.

Item finita Antiphona prædicta, descendat Rex de pul- *Oblatio*  
pito prædicto usque ad magnum altare ducentibus eum *Regis.*

super quod tenetur offerre pallium unum, & unam  
libram auri, ejus complendo præceptum qui dixit : Non  
apparebis vacuus in conspectu Domini Dei tui.

Item post oblationem factam prosternat se Rex super *Rex proster-*  
pavimentum ante altare prius per Regis Ministros pannis *nitur.*  
& quissimis decentibus sericis stratum, donec Archiepis-  
copus superdixerit orationem, Domine sanctum, &c.  
Et tunc fiat sermo ad populum.

Item finito sermone accedat Rex ad altare ad faciendum *Rex præstat*  
juramentum suum, quod debet confirmare cum sacra- *juramenta.*  
mento Dominici corporis.

Item tunc incipiatur hymnus, Veni creator Spiritus, &  
solemniter decantetur, quo inchoato, prosternat se Rex,  
ut prius coram magno altari super letania & Lectio ex  
toto decantetur, quibus decantatis surget Rex, & resi-  
deat in Cathedra sua paululum quiescens

Item postea surgat Rex de Cathedra, & vadat ad altare *Unctio Regis.*  
& deponat vestes suas præter tunicam & camisiā præ-  
dictas, ut recipiat unctionem, choro canente Antiphona :  
Unxerunt Salomonem, cum oratione subsequenti. Et tunc  
ungatur in quinque locis, viz. in manibus internis, in pec-  
tore, inter scapulas, in compagibus brachiorum, & in ca-  
pite, in modum crucis cum oleo sancto. Et postea in ca-  
pite faciendo crucem cum chrismate, ansutis prædicta-  
rum tunicæ & camisiæ prius apertis.

Item post unctionem prædictam & lineis panniculis des-  
terfis, qui postea debent comburi, connectantur ansutæ  
aperturarum prædictæ propter unctionem, ab Abbate  
*Westmon.* vel ejus vices supplente.

*Abbas Westmonast. deponet pileum Regi.*

Item post unctionem capitis Regis, idem caput cooperiatur pileo lineo propter unctionem sanctam: et sic permanebit usque ad octavum diem unctionis. Ad quem diem Abbas *Westmon.* aut ejus Vicemgerens veniet at Regem, & deponet dictum pileum, & caput Regium lavabit & mundabit.

Item post dictam unctionem Abbas *Westmon.* aut ejus Vicem gerens induet Regem Regalibus indumentis, viz. Sindonis, colobio ad modum dalmaticæ formato, caligis & sandaliis. Et tunc sequantur benedictiones ornamentorum Regalium ab Archiepiscopo, ut patet in libro.

*Rex induitur tunica longa per Abbatem.*

Item hiis expletis præfatus Rex ab Abbate *Westmon.* aut ejus Vices gerente tunica longa intexta magnis iniaginibus aureis ante & retro induetur super prædictum Collobium, cum caligis, sandaliis & calcaribus tibiis ejus coaptatis.

*Benedictio ensis.*

Item posthac benedicatur ensis Regius, & dictum ensen idem Rex ab Episcopis accipiet, & se ipsum præcinget cum dicto ense, et armillas recipiet: & deinde pallio regali induatur. Quod quidem pallium quadrum est, & Aquilis aureis contextum.

*Impositio coronæ capiti Regis.*

Item postquam hiis omnibus induatur dictus Rex, tum benedicatur corona, et imponatur capiti Regis per Archiepiscopum. Et postea benedicatur annulus, & Regi detur in manibus ab Episcopo.

*Oblatio ensis.*

Item posthæc offerat Rex ensen prædictum super Altari Deo, quam Comes dignior tunc præens redimat per centum solidos, & deferat nudum ante Regem, cujus ensis prædictus dicto Altari pertinet.

*Acceptio sceptri.*

Item post hæc accipiat Rex chirothecas, & postea sceptrum cum cruce in dextera manu, et virgam in sinistra. Deinde benedictione data super eum, osculabitur Episcopos: a quibus etiam, et aliis Proceribus ducetur honorifice ad Regale solium, Choro cantante: *Te Deum laudamus.*

*Prælati & alii facient homagium.*

Item statim postea faciant Prælati et Magnates fidelitatem suam & homagium ligeum Domino Regi: Et tunc incipiatur missa.

Item dum cantatur *Gloria in excelsis*, Rex incensabitur

à Dia-

à Diacono, & ad Credo osculabitur librum textus.

Item dum cantatur Offertorium, procedat Rex ad altare, & faciat oblationem panis et vini; Et postea offerat marcam auri, quo facto Rex caput suum inclinet paululum, dum Archiepiscopus sibi benedicat cum duabus orationibus, et benedictione finita, Rex reducatur ad thronum sive solium suum.

Item osculo pacis, post Agnus Dei ab eo receptum, descendat Rex de solio, & accedat humiliter ad altare, percipiatque corpus Domini & sanguinem. Quo recepto, Abbas *Westmon*: ministrabit ei vinum de calice lapideo de Regalibus, & tunc immediate redibit Rex ad solium suum.

Item expleta missa, descendat Rex de solio suo, & procedat ad magnum Altare: Et ibi Archiepiscopo, Episcopis & Magnatibus ipsum præcedentibus, usque ad feretrum Sancti *Edwardi* est incessurus: ubi deponet Archiepiscopus coronam Sancti *Edwardi* de capite Regis, ponetque omnia super altare Sancti *Edwardi*.

Item tunc magnus Camerarius, scil. Comes *Oxon.* exuet Regem Regalibus antedictis in loco clauso prope feretrum: quæ Regalia sigillatim, sicut à Rege auferentur, tradentur Abbati *Westmon.* super dictum altare reponenda.

Item hiis expletis, Rex aliis vestibus indutus honorifice procedet ad altare feretri Sancti *Edwardi* prædicti, ubi Archiepiscopus imponat aliam coronam capiti Regis, reverenter, lege potius (et revertentur.)

Item postquam Rex sic coronatus, & sceptrum de Regalibus in manibus portans, à dicto feretro ad magnum Altare, et sic usque ad pulpitum, deinde per medium chorum descendet eadem via, qua venerat in Ecclesiam, prænominatis Comitibus prædictos gladios coram Rege deferentibus, cum magna gloria sunt reversuri usque ad palatium Regium ad prandium.

Item finito prandio, & Rege thalamum ingressio, dictum sceptrum liberabitur Abbati *Westm.* vel ejus Vicegerenti per manus dicti Domini Regis in Ecclesia reponendum.

Et

*Oblatio panis & vini.*

*Corona S. Edwardi.*

*Renovatio Regalium.*

*Alia Corona.*

*Regis reversio in palatium.*

*Liberatio Sceptri.*



Coronatio  
Regine.

Et nota, quod in coronatione Reginae fiet processio: & si ipsa coronata sit cum Rege, tunc debet ungi in vertice capitis, & in pectore. Si ipsa sola coronata fuerit, tunc debet ungi in vertice capitis tantum in medio crucis cum chrismate,

*Juramentum Domini Regis in die Coronationis sue.*

**A**rchiepi copus Cantuar. Regem interrogat, dicens ei: Si leges & consuetudines ab antiquis, justis, & Deo devotis Regibus plebi Anglorum concessas, cum sacramenti firmatione eidem plebi concedere, & servare voluit, & præsertim leges, consuetudines, & libertates à glorioso Regi Edwardo, clero, populoque concessas? dicto Principe se promittente omnia præmissa facturum & servaturum, tunc exponet sibi Archiepiscopus articulos, de quibus jurabit, sic dicens.

1. Servabis Ecclesiæ Dei, cleroque & populo pacem ex integro & concordiam in Deo secundum vires tuas? *Respondabit, Servabo.*

2. Facies fieri in omnibus judiciis tuis æquam & rectam justiciam, & discretionem cum misericordia & veritate? *Respondabit, Faciam.*

3. Concedis justas leges & consuetudines esse tenendas, et permittes eas per te esse protegendas, et ad honorem Dei roborandas, quas vulgus eligerit, secundum vires tuas? *Respondabit, Concedo et Promitto. Concordat. Garter Principal King of Armes.*

*Sequitur monitio Episcoporum ad Regem,  
& legatur ab uno.*

**D**omine Rex, à vobis perdonari petimus, ut unicuique de nobis, et Ecclesiis nobis commissis Canonicum privilegium ac debitam legem, atque justitiam conserve- tis, & defensionem exhibeatis: sicut Rex in suo Regno debet unicuique Episcopo et Abbatibus, et Ecclesiis sibi commissis, *Respondabit sic Rex.*

Animo

Animo libenti et devoto, promitto vobis, et per dono unicuique de vobis et Ecclesiis vobis commissis Canonicum privilegium, et debitam legem, atque iustitiam servabo et defensionem, quantum potero, adjuvante Deo, exhibebo: sicut Rex in suo Regno unicuique Episcopo, Abbatibus et Ecclesiis, sibi commissis per rectum exhibere debet.

Juramentum Domini Regis in Gallicis.

1. **S**yre, voulez vous granter & garder, & per vostre serment **Juramentum Domini Regis.**  
confirmer a peuple d' Angleterre lez leys & customs a eux grantez per les anciens Roys d' Angleterre droyturs, & devotez a Dieu? & nomement les loys & customs & franchises grantes a clergie & a peuple per le glorious Roy St. Edovard? Respondebit Rex, Je lez garderay.
2. Syre, garderez vous a Dieu & a saynt Eglise & a clergie, & a peuple paix & accord en Dieu, entierement selon vostre pouvier? Respondebit Rex, Je lez garderay.
3. Syre, fairez vous faire en toutz voz jugements & promettes vous a defendre les loyz & customs droicturs, lez quels la Communauté de vostre Royaume avera eslu, & les enforcerez al honour de Dieu selonc vostre pouvier? Respondebit Rex, Je les grant & promiſe.
4. Syre, fairez vous faire en toutz voz iugements ou le & droict justice & discretion, & misericorde & verité? Respondebit Rex, Je les feray.
5. Syre, grantez vous a tenir et accomplir, et promettez vous a defendre lez loyz et customs droitures, lez quels la Communauté de vostre Royaume avera eslu, et les enforcerez al honour de Dieu selonc vostre pouvoir? Respondebit Rex, Je les grant et les promes.

Juramentum homagii facti Regi.

**I** Become your man lege of lyse and hymme, and crowthe, and earthlyche honor to you shall bear again all men that

that now lyffe and dye : So help me God and holy dome  
Et memorandum, quod Archiepiscopus Cantuari. primo faciat fidelitatem, deinde Episcopi, & alii proceres Regni.

*Officarii principales Domini Regis in die coronationis.*

*Eleemosinarius magnus.*

IN primis, officium magni Eleemosinarii pertinet Domino Nicholao de Bello campo Bedford. qui pannum sub pedibus Regis stratum in processione prædicta, de Aula ad Ecclesiam *Westmon.* extendi faciet, et totam partem extra ostium dictæ Ecclesiæ Westmonasterienensis inter pauperes distribui faciet.

*Episc. Dunel.*

*Episc. Bathon.*

Item Episcopus Dunelmensis, & Episcopus Bathoniensis Regem in sua coronatione sustentabunt Pontificalibus induti.

*Cancellarius Angliæ.*

Item Cancellarius Angliæ, ( si Episcopus fuerit ) Pontificalibus indutus coram Rege in processione Calicem Sancti Edwardi regalem portabit.

*Thesaurarius Angliæ.*

Item Thesaurarius Angliæ ( si Episcopus fuerit ) Dalmatica indutus patenam Dei Calicis ante Regem portabit, & ante Cancellarium prædictum ibit.

Item duo Duces five Comites excellentiores Regni qui attinent Regi, propinquiore in sanguine, Sceptrum regni cum cruce, et virgam auream cum columba ante Regem in processione portabunt.

*Comes Cestrie, & alii.*

Item Comes Cestrie portabit in processione coram Rege, gladium vocatum Curtana, ex cujus parte dextra Comes Huntingdon alium gladium portabit, & tertium ex sinistra parte portabit Comes Warwick.

Item unus de nobilioribus Dominis & Magnatibus Regni portabit magna calcaria deaurata in processione.

Item Comes in regno superior ensem circa Regem accinctum in coronatione oblatum super Altare redimet, & redemptum ante Regem in Palatium revertentem portabit.

Item Dominus Nicholas Hastings serviet Regi de mappis, & post prandium mappas habebit.

Item



Item Comes Leycestriae serviet Regi die coronationis suae de officio Senescalli. *Comes Leycestriae est Senescallus.*

Item Dominus Nicholaus de Bello Campo de Dunely serviet Regi de falfario & cultellis, cujus est ipsum officium.

Item Dux Ebor. & haeredes sui portabunt coronam Regis & Reginae in coronatione ipsorum. *Dux Ebor.*

Item Comes de Arundel. serviat de Pinternapio.

*Comes de Arundel.*

Item Comes Herford. serviet de Constabulario, cujus est ipsum officium.

*Comes Herford.*

Item Comes Oxon. serviet de Camera, cujus est ipsum officium.

*Comes Oxon. Comes Norfol.*

Item Comes Norfol. serviet de Marescalia, cujus est ipsum officium.

Item Dominus Nicholaus Furnel. sustentabit brachia Regis vel Reginae, in coronatione ipsorum. *Furnel.*

Item duo Episcopi ad hoc per Regem assignati sustentabunt Reginam in sua coronatione.

Item una de nobilibus Dominabus Angliae semper assistet Reginae in sua coronatione & ei sedulo ministrabit.

Item Memorandum, quod Archiepiscopus Cantuar. unget Regem & Reginam, & capitibus eorum coronas ponet & deponet: Ad quem pertinet jure Ecclesiae suae coronatio & unctio Regum & Reginarum Angliae: vel Episcopus suffraganeus Ecclesiae Cantuar. cui dictus Archiepiscopus, ipso absente, hujusmodi coronationis officium committet per literas suas patentes, vel ipse Episcopus, cui Capitulum, sede vacante, officium commiserit exequendum. Et item Archiepiscopus in die coronationis, in Pulpito stans, interrogabit publice a populo, si istum venerabilem Principem justum haeredem Regni acclamare, eligere, & ei subicere, & ejus jussionibus obtemperare voluerit? Tunc a circumstantibus clero & populo elevatis brachiis, & manibus extensis, *Respondet, volumus & concedimus fiat, fiat, Amen.*

## The Coronation of King *Edward* the sixt.

**T**His day the Lord Protector and others his coexecutors, whose names be hereunto subscribed, upon mature and deep Deliberation had amongst them, did finally resolve, that forasmuch as diverse of the old observances and ceremonies to foretimes used at the Coronation of the Kings of this Realm, were by them thought meet for sundry Respects to be corrected, and namely for the tedious length of the same, which should weary and be hurtful peradventure to the Kings Majestie, being yet of tender age, fully to endure and bide out. And also for that many points of the same, were such as by the Laws of this Realm, at this present, were not allowable. The Kings Majesties Coronation should be done and celebrated upon *Shrovesunday* next ensuing in the Cathedral Church at *Westminster*, after the form and order ensuing.

First the Archbishop of *Canterbury* shall shew the King to the people at 4. parts of a great Pulpit or Stage, to be made for the King, and shall say on this wise.

Sirs, here I present King *Edward*, rightfull and undoubted inheritor, by the Laws of God and Man, to the Royal Dignity and Crown Imperial of this Realm, whose Consecration, Enunction and Coronation is appointed by all the Nobles and Peers of this Land, to be this day. Will you serve at this time, and give your good wills and assents to the same Consecration, Enunction and Coronation, as by your duty of Allegiance ye be bound to do?

The people do answer, Yea, Yea, Yea, and cry, King *Edward*, King *Edward*, King *Edward*.

This done, the Archbishop of *Canterbury*, being revered as he should go to Masse, with the Bishops of *London* and *Winchester* on both sides, with other Bishops, and the Dean of *Westminster*, in the Bishops absence, to go in order before

before the King. The King shall be brought from his seat by them that assisted him to the Church, to the high Altar: where after his prayer made to God for his Grace, he shall offer a Pall, and a pound of Gold, 24. l. in Coin, which shall be to him Delivered by the Lord great Chamberlain.

Then shall the King fall groveling before the Altar, and over him the Archbishop shall say this Collect, *Deus humilium, &c.*

Then the King shall rise, and go to his chair to be prepared before the Altar, his face to the Altar, and standing one shall hold him a Book, And the Archbishop standing before the King, shall ask him with a loud and distinct voice, in manner and form following.

Will ye grant to keep to the people of *England*, and other your Realms and Dominions, the Laws and Liberties of this Realm, and other your Realms and Dominions?

*I grant and promise.*

You shall keep to your strength and power, to the Church of God, and to all the people, holy peace and concord.

*I shall keep.*

You shall make to be done, after your strength and power, equal and rightfull justice in all your Dooms and Judgements, with mercy and troth.

*I shall do.*

Do ye grant to make no new Laws, but such as shall be to the honor and glory of God, and to the good of the Common-wealth, and that the same shall be made by the consent of your people, as hath been accustomed?

*I grant and promise.*



Then shall the King rise out of his Chair, and by them that before assisted him, be led to the high Altar, where he shall make a solemn oath upon the Sacrament layed upon the said Altar, in the sight of all the people, to observe the premisses, and laying his hand again on the Book shall say.

The things which I have before promised, I shall observe and keep, so God help me and these holy Evangelists, by Me bodily touched upon this holy Altar.

*The Arch-bishop kneeling.*

That done, the King shall fall again groveling before the high Altar, and the said Archbishop kneeling before him, shall with a loud voice begin, *Veni Creator, &c.*

Which done, the said Archbishop standing shall say over the King, *Te invocamus, &c.* and at the end shall kneel again: And then shall the King rise, and be set in the Chair again.

And after a little pause, he shall rise, and assisted with those that did before that Office, goe again to the high Altar, where he shall be unclothed by his great Chamberlain unto his coat of Crimson satten, which, and also his shirt, shall be opened before and behind on his shoulders, and the bought of his Arms by the said great Chamberlain, to the intent that on those places he be anointed, and whilest he is in the Anointing, Sir Anthony Denny, and Sir William Herbert must hold a pall over him.

*The Arch-bishop anointeth kneeling.*

And first the said Arch-bishop shall anoint the King kneeling in the palmes of his hands, saying these words: *Unguantur manus, &c.* With this Collect, *Respice omnipotens Deus.* After he shall anoint him in the breast, in the middest of his back, on his two boughts of his Arms, and on his head making a Crosse. And after making another Crosse on his head with holy Cream, saying as he annointeth the places aforesaid, *Ungatur Caput, unguantur Scapulae, &c.* During which time of unction, the Quier shall continually sing, *ungerunt Regem*, and the psalm, *Domine in virtute tua letabitur Rex.* And it is to be remembred, that the Bishop or Dean of *Westminster*, after the Kings enunction, shall dry all the places of his body where he was anointed, with Cotten, or some Linnen cloth,

cloth, which is to be burnt. And forthwith the places opened for the same are to be clozed by the Lord Great Chamberlain. And on the Kings hands shall be put by the said Archbishop of *Canterbury*, a pair of Linnen gloves, which the Lord Great Chamberlain shall before see prepared.

This done, the King shall rise, and the Archbishop of *Canterbury* shall put upon the King a Tabert of Tarteron white, shaped in manner of a Dalmatick. And he shall put upon the Kings head a Coiff, the same to be brought by the Great Chamberlain.

Then the King shall take the Sword he was girt withall, and offer it himself to God, laying it on the Altar, in token that his strength and power should first come from God. And the same Sword he shall take again from the Altar, and Deliver to some great Earl to be redeemed of the Bishop or Dean of *Westminster* for one hundred shillings. Which Sword shall be borne naked afterwards before the King. *Five pound to redeem the Sword.*

Then the King being set in his Chair before the Altar, shall be crowned with King Edwards Crown, and there shall be brought by the Bishop or Dean of *Westminster*, the Regal Sandals and Spurs to be presently put on by the Lord Great Chamberlain, and the Spurs again immediately taken off, that they do not incumber him. *The King is Crowned with St. Edwards Crown.*

Then the Archbishop with all the Peers and Nobles, shall convey the King sustained as before, again into the Pulpit, setting him in his Siege Royal, and then shall the Archbishop begin, *Te Deum laudamus, &c.* which done, the Archbishop shall say unto the King, *Sta et retine amodo locum.* And being the King thus set, all the Peers of the Realni and Bishops holding up their hands, shall make unto him Homage as followeth. *Homage.*

First the Lord Protector alone, Then the Archbishop of *Canterbury* and the Lord Chancellour, So two and two as they be placed.

I. N. become your Liege man of lieff and limme, and of earthly worship, and faith and troth I shall bear unto you

you, against all manner of Folks, as I am bound by any allegiance, and by the Laws and Statutes of this Realm, So help us God and All-Hallows.

And then every one shall kisse the Kings left cheek: which done, all there holding up their hands together, in token of their fidelicie, shall with one voice on their knees say,

*Nota.*

We offer to sustain and defend you and your Crown, with our Lives, Lands and Goods, against all the world. And with one voice to cry, God save King *Edward*, which the people shall cry accordingly. Then shall the King be led to his Traverse to hear the high Masse, and so depart home Crowned, in order as he set forth accordingly.

*T. Cantuar.*

*T. Wriothesly* Cancellar.

*W. Saint-john.*

*John Russel.*

*J. Lisle.*

*Cuthb. Duresme.*

*Anth. Brown.*

*Will. Paget.*

*Anthony Denny.*

*William Herbert.*

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*The Order of bringing the King and Queen into the Church, with other Ceremonies touching their Coronation.*

2. **B**ishops to support the King  
2. Bishops to support the Queen

2. Bishops to sing the Lerany

1. Bishop to carry the Paten

1. Bishop to bear the Regal

The Dean of *Westminster* to be in the whole Action

2. Bishops to attend the Archbishop

1. Bishop to Preach

1. To demand the fourth Question of the King

1. Noble



- |  |                    |
|--|--------------------|
| 1. Nobleman to carry the Spurs             | } before the King. |
| 3. Special Noblemen to carry the 3. Swords |                    |
| 2 To carry the 2. Scepters                 |                    |
| 1. To carry the Rod with the Dove          |                    |

- |                                  |                     |
|----------------------------------|---------------------|
| 1. Nobleman to carry the Crown   | } before the Queen: |
| 1. Nobleman to carry the Scepter |                     |
| 1. To carry the Ivory-rod        |                     |

The Marshal of *England* is to go before the Archbishop, to the 4. sides of the Stage, when he demandeth the Question of the people touching their willingnesse, &c.

The Archbishop undoeth the Loops of the Kings Apparel, and shirt, and openeth the Places to be anointed.

The anointing ended, The Dean of *Westminster* closeth the Loops again which were opened.

Then a shallow quoiff is put on his head, because of the anointing oyl.

Then the Collobium or Dalmatica is put on him by the Dean of *Westminster*.

And after a Prayer ended.

The said Dean arrayeth the King.

First with the Supertunica or close Pall.

Then with the Tynsin hose.

Then with the Sandals.

Then are the Spurs put on by a Nobleman appointed by his Majestie.

After the Archbishop hath delivered the Sword unto the King, the same Sword is girded about him by a Peer thereto appointed by his Majestie:

Then the Armil is put about his neck, and tied to the boughts of his Arms by the Dean of *Westminster*.

So is likewise the Mantel or open Pall put on him by the said Dean.

Then the King putteth on the Linnen gloves.

Then the King offereth up his Sword, wherewith he was girt before.

Then

Then a Peer redeemeth the Sword, taketh it again from the Altar, draweth it out, and carrieth it before the King so drawn from that time during the whole solemnitie.

The Coronation, Inthoronization, and other Ceremonies ended, and Homage done by the Archbishop, Bishops, and Noblemen, the King delivereth the Scepter and the Rod with the Dove, *hiis qui stirpi Regali sunt proximiores*, who ease the King of them, and carry them before him.

### *Touching the Solemnity for the Queen.*

**T**He Solemnitie of the Kings Inthoronization and Coronation being performed, the Archbishop leaveth the King in his Throne, and goeth again down to the Altar.

Then the Queen who hath all this while reposed herself in her Chair beneath, ariseth and commeth to the steps of the Altar, and kneeleth down, &c.

And, when the Queen ariseth from her prayer, the chiefeft Lady present, taketh off her Coronet, and after that done, openeth her breast for the Anointing, &c.

Then the Queen kneeleth down again, and the Archbishop anointeth her, &c.

Then the chiefeft Lady attendant, clozeth the Queens Robe at her breast, and after putteth on her head a Linnen quoiff, &c.

Then the Archbishop putteth on her Ring, and then Crowneth her.

And after that, putteth the Scepter into her Right hand, and the Ivory Rod into her left hand.

The Communion ended, and other Ceremonies performed, the King and Queen with all solemnitie return to their Thrones above, from whence after a while they return down again in all solemn manner into St. *Edwards* Chapel, &c.

Where the King in the Traverse is disrobed of St. *Edwards* Robes, by the Lord Great Chamberlain, which Robes are then delivered to the Dean of *Westminster*.

Then the King is newly arrayed by the Lord Great Chamberlain, with his Robes royal, prepared for his Majesties wearing that day.

Then the Archbishop setteth the Crowns Imperial provided for the King and Queen to wear that day upon their heads.

The King and Queen so Crowned, taking into their hands each of them their Scepter and Rod, after the train is set in order before them, go from St. *Edwards* Altar, out to the great Altar, and so up to the Stage, and so thorough the midst of the Quire and Church, and return the same way they came.

The Scepters and Rods of St. *Edward*, which the King and Queen carried in their hands, are after Dinner to be re-delivered to the Church of *Westminster*, to be kept with the Residue of the Regalia.

*It hath pleased his Majestie to give order to me the Archbishop, for the appointing of these Bishops,*

2. Bishops to support the King.
2. Bishops to support the Queen.
1. Bishop to carry the Regal.
1. Bishop to carry the Paten.

Your Lordships are to understand the King his pleasure, which of the Noblemen it will like his Majestie to appoint

1. To carry the Spurs
3. To bear the 1, 2, and 3. Sword
2. To bear the 2. Scepters
1. To bear the Rod with the Dove

} before the King.



1. To carry the Crown Imperial, which the King is to wear that day.

1. To bear the Crown  
 1. To bear the Scepter  
 1. To bear the Ivory Rod

} before the Queen.

1. To put on the Kings Spurs.  
 1. To girt on the Kings Sword.  
 1. To redeem the Sword after it is offered, and to bear it drawn before him.  
 2. To ease the King of the carriage of his Scepter and Rod.

### *The manner of the proceeding at the Coronation*

Gentlemen and Esquires, 2. and 2.  
 Knights having no Liveries.  
 Sewers of the Chamber.  
 Aldermen of London.  
 Esquires of the body.  
 Clerks of the Signet.  
 Clerks of the privy Seal.  
 Clerks of the Counsel.  
 Clerks of the Markets of England.  
 Chaplins having Dignity.  
 Secretaries of the Latin and French.  
 Solicitor, Attorney, and the Kings Sergeants.  
 Masters of the Requests.  
 Lord chief Baron of the Exchequer.  
 Lord chief Justice of the common Pleas.  
 Master of the Rolls.

Lord chief Justice Popham. *Nunc privati consilii.*

Knights of the Bath.

Sergeant Porter.

Sergeant of the vestry.

The Kings Chapel in Copes.

The Prebends of *Westminster*.

Master of the Jewel-House.

Master of the Gardrobe.

Counsellors being Knights.

Bishops in their Robes.

Barons in their Robes.

Secretary.

Controuler.

Thresorer.

Earls in their Robes.

Their Coronets on their caps in their hands.

Clarencieux.

Lion.

Vlster.

Lord Keeper.

Lord Archbishop alone.

An Earl with the Spurs.

An Earl with Saint *Edwards* Scepter.

An Earl with the pointed Sword.

An Earl with the Sword called *Curtana*.

An Earl with the third Sword.

The Mayor of *London* with his Mace.

Garter principal King at Arms.

Gentleman usher of the Privy Chamber.

The Lord Great Chamberlain of *England*.

The Constable with his Mace.

The Sword in the Scabbard.

The Marshal with his Rod.

An Earl bearing the Scepter of the Dane.

An Earl bearing the Crown.

An Earl bearing the Orb.

Barons of the Cinqueports for the Canopy.

His Majestie led by the Bishops of *Duresm* and *Wells*.

The

The Chamberlain assisting the Train.  
Master of the Horse.  
Gentlemen of the Privy Chamber to the King.  
Grooms of the privy Chamber.  
Gentlemen-Ushers to the Queen.  
An Earl bearing the Queens Scepter.  
An Earl bearing the Queens Crown.  
An Earl bearing the Queens Ivory Rod.  
A Bishop.  
The Queen in a purple Robe, Her hair dependent, under  
a Canopie borne by the Barons of the Cinqueports.  
A Bishop.  
Train-bearer.  
The Queens Chamberlain supporting the Train.  
Marqueesses.  
Countesses.  
Baronesses.  
Ladies of the Privy Chamber.  
Gentlemen of the Queens Privy Chamber.  
Captain of the Guard, with all the Guard following.

The



For the third, I shall present you with the Ceremonies and Prayers used at King James, Queen Annes, and our late King CHARLES their Coronations at Westminster, (of which I have two Authentick Copies) never formerly Printed.

3.

Processio ad Templum de Palatio.

Ascentio ad Thronum.	Oblatio.
Interrogatio Populi.	Concio.
Descensio ad Altare.	Furamentum Regis.
Himnus, veni Creator.	Colobii, &c.
Litania.	Tunica.
Unctio Regis.	Gladii.
Investitura Regis.	Armille.
Benedictio Regis.	Pallii.
Ascentio ad Thronum.	Corona.
Inthronizatio.	Annuli.
Homagium.	Oblatio Gladii.
	Sceptri.
	Virga.
Ceremonia supportationis	Descensio ad Tumulum
Corone.	Edwardi Confessoris.
Communio Sacra.	Depositio Corona sacra &
Descensio ad oblationem.	vestium.
Communicatio Regis.	Indutio Corona Nova &
Ascentio ad Thronum.	vestium.
Finis Communionis.	Discessio de Templo ad
	Palatium.

*A Brief out of the Book of the Rites of  
the Coronation, called, Liber Regalis.*

1. **T**HE person that is to Anoint and Crown the King, is the Lord Arch-bishop of *Canterbury*.
2. The place is the Church of *Westminster*, to which it is by divers Charters granted, to be *Locus constitutionis & Coronationis Regia & Repositorium Regalium*.
3. The time (if it may well be) some Sunday or Holy-day.

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*The Preparation.*

1. There is a Stage set up, square, close to the four high Pillars, between the Quire and the Altar, railed about, which Stage is to be spread with Tapestry, and the Railes of it to be richly covered.
2. It is also to have Stairs, out of the Quire up to it: and down from it to the Altar, other Staires Eastward.
3. There is a Throne of Estate for the King to be erected on the said Stage, adorned in all points as is meer.
4. There is also another Chair of Estate for the King, to be set below by the Altar, on the right side of it, and a Fald-stool, with Cushions for the King to pray at.
5. There is a traverse also to be made in *St. Edwards* Chappell, for the King to disrobe himself in, after the Ceremonies of his Coronation ended.

*The Evening before the Coronation.*

1. The Evening before the Coronation, the King is to be put in minde to give himself a certain space to contemplation and prayers.

In what sort it is set down, in *Libro Regali*.

It appertaineth by office to the \* Abbot of *West-* \* Since to the  
*minster*, to remember his Majesty of this and o- Dean thereof,  
ther observances.

2. There is then also to be delivered by his Majesties appointment to such persons, as he shall like to assigne to carry them;

1. The Regall.
2. The Paten.
3. The two Scepters.
4. The Rod with the Dove.
5. The Spurs.

3. There is then also to be delivered to his Majesty, the *Tunica*, or Shirt of red Silke, with the places for the annoynting opened, and looped close, which he is to wear next over his Shirt.

*The morning of the Coronation.*

1. It is to be provided, that all the *Regalia* (that is, King *Edward* the Confessors) Crown and other Ornaments, together with the Ampull wherein is the Oyle, with which antiently the Kings and Queens have been anoynted, be laied ready upon the Altar.

2. It is to be provided, that the Crown and other Robes Royal, which the King is to put on and wear after the Rites of the Coronation ended, be brought and laid ready in the Travetse within Saint *Edwards* Chappel.

3. There is cloth to be spread on the ground, from the Pallace Hall door unto the Stage in the Church, for



his Majesty to tread on all the way, by the Heir of the Lord *Beauchamp* of *Bedford* Almoner for the Coronation day.

*The receiving of the King into the Church.*

1. The Archbishop and Bishops of the Realm then present, together with the Church and Quire of *Westminster* onely, are to meet the King at the Pallace gate, in proceſſion wiſe.

2. Two Bishops aſſigned by the King, are to bear the one the Regal, the other the Paten.

3. After them, three Peers (by the King likewiſe to be appointed) are to bear, the one the Scepter with the Croſſe, the other the long Scepter, the third the Rod with the Dove.

4. After them the three Swords to be born, *per Comitum, Cestria, 2. Huntingdon & 3. Warwick.*

5. After them a Peer by the King, appointed to bear the Spurs.

6. Then the King under a Canopy born by the Barons of the Cinque Ports. The King ſupported by the two Bishops of *Durham* and *Bathe*.

7. *Abbas Westmonaster semper lateri Regis adharendo praesens debet esse pro dicti Regis informatione in hiis quae dicta Coronationis concernunt solennitatem. Ad ipsum vero hoc officium solummodo spectat.*

The King is to be received into the Church with an Anthem.

*Protector noster.*

*Protector noster aspice Deum, & respice in faciem uncti tui, quia melior est dies una in Atriu tuis super Millia. Quam dilecta, &c. Gloria patri, &c. Behold O Lord, our Protector, and look upon the face of thine Anointed, because one day in thy Court, is better then a thousand. Psal. quam dilecta, &c. 84. 11. Gloria patri, &c.*

The

The King passing up the body of the Church, and so through the Quire, goeth up the Staires unto his Throne of Estate, and there reposerh himself.

The King set in his Throne, the Archbishop going to every of the four sides of the Stage, viz. North, South, East and West, (the Marshall of *England*, going before him to all the said places) asketh the people if they be willing to accept of the King as their Sovereigne, that he may be Anointed and Crowned? *His verbis.*

*The people demanded if they be willing.*

Sirs, here I present unto you King *James*, the rightful Inheritor of the Crown of this Realm, wherefore all you that be come this day to do your homage, service, and bounden duty, be ye willing to do the same?

*Or thus,*

Sirs, here present is *James* rightfull and undoubted Inheritor by the Laws of God and Man, to the Crown and Royal dignity of *England*, with all things thereunto annexed and appertaining, elect, chosen and required by all three Estates of this same Land, to take upon him this said Crown and Royal dignity, whereupon you shall understand that this day is fixed and appointed by all the Peers of the Land, for the consecration, enunciation and Coronation of the said most excellent Prince *James*. Will you serve him at this time, and give your wills and assents to the same Consecration, Enunciation, and Coronation?

*Nota.*

*Or thus,*

Will you take this worthy Prince *James*, right Heir of the Realm, and have him to your King, and become Subjects to him, and submit your selves to his Commandements?

This while, the King standing up, turneth himself to every of the four sides, as the Archbishop is at every of them speaking to the people.

The people signifying their willingnesse, by answer-

ring all in one voice, Yea, Yea, God save King James.  
The Quire singeth the Anthem.

*Firmetur manus.*

*Firmetur manus tua, & exaltetur dextra tua iustitia & iudicium preparatio sedis tue, Misericordia & veritas precedent faciem tuam, Alleluiah.*

*Firmetur manus tua.*

Let thy hand be strengthened, and thy right hand be exalted. Let Justice and Judgement be the preparation of thy Seat, and Mercy and Truth go before thy Face. *Alleluia Ps. misericordias Dei.* Glory be to the Father, &c.

While the Quire singeth the Anthem, the Archbishop goeth down to the Altar, and revesterh himself there.

The Archbishop being there ready, the King, supported by the two Bishops, (as before) and attended by the Abbot of *Westminster*, goeth down from his Throne to the Altar.

*The Kings Offering, and the Sermon.*

There he maketh his first Oblation, which is, *Pallium nunc, & una libra auri.*

After the King hath Offered, he kneeleth down at his Fald-stool.

The Archbishop saith the Prayer.

*Deus humilium.*

*Deus humilium visiator, qui nos Sancti Spiritus illustratione consolaris, pretende super hunc famulum tuum Jacobum gratiam tuam, ut per eum, tuum in nobis addesse sentiamus adventum per Dominum Christum nostrum, &c.*

*Deus*



*Deus visitator humilium.*

O God which dost visit those that are humble, and dost comfort us, by the light of thy Holy Spirit, send down thy Grace upon this thy Servant *James*, that by him we may feel thy presence amongst us, through Jesus Christ.

Then doth the Sermon begin, which the King heareth in his Chair of Estate by the Altar on the South side of it.

The Sermon being done, the Archbishop goeth to the King, and asketh his Majesty concerning his willingness to take the Oath, usually taken by his Predecessors.

The King (shewing himself willing therewithall) ariseth and cometh to the Altar.

The Archbishop minnistrerh the three first questions, and the King answereth them severally. *Scilicet.*

I Quæstio.

*Si leges & consuetudines ab antiquis iustis & Deo devotis Regibus, Plebi Anglorum concessas, cum sacramenti confirmatione eidem Plebi concedere & servare voluerit, & præsertim leges consuetudines & libertates à glorioso Rege Edwardo Clero & populo concessas. &c.*

*Dicto autem Principe se promittente omnia præmissa concessurum & servaturum. Tunc exponat ei Metropolitanus de quibus jurabit. Ita dicendo, &c.*

Prima quæstio.

*Servabis Ecclesia Dei, cleroque & populo pacem ex integro & concordiam in Deo, secundum vires tuas? Respondebit, servabo.*

*Secun-*

## Secunda quæstio.

*Facie fieri in omnibus judiciis tuis equam & rectam justitiam & discretionem in misericordia & veritate secundum vires tuas? Resp. Faciam.*

## Tertia quæstio.

*Concedis instas leges & consuetudines esse tenendas, & promittis per te eas esse protegendas, & ad honorem Dei corroborandas, quas vulgus elegerit secundum vires tuas? Respondebit, Concedo, & promitto.*

*Sequitur admonitio Episcoporum ad Regem, & legatur ab uno Episcopo coram omnibus Clara voce. Sic dicendo.*

*Domine Rex à vobis perdonari petimus, ut unienique de nobis, & Ecclesiis nobis commissis, Canonicum Privilegium ac debitam legem atque justitiam conservetis, & defensionem exhibeatis, sicut Rex in suo regno debet, unicuique Episcopo & Ecclesiis sibi commissis.*

*Respondebit,*

*Animo libenti & devoto, promitto vobis & perdono, quia unienique de vobis & Ecclesiis vobis commissis Canonicum Privilegium & debitam legem atque justitiam Servabo, & defensionem quantum potuero, adjuvante Domino, Exhibebo, sicut Rex in suo Regno unicuique Episcopo & Ecclesiis sibi commissis quod rectum exhibere debet.*

*Adjiciantur prædictis Interrogationibus quæ iusta fuerint.*

*Pronunciatis omnibus supra dictis, dictus Princeps confirmet se omnia prædicta esse servaturum. Sacramento super altare coram cunctis protinus præstato.*

**Juramentum**

## Juramentum Gallice.

**S**ire, voulez vous grantier & garder, & per  
vostre serment confirmer au peuple de An-  
gleterre les leys & les custumes a eulx grantees  
par les Roies de Angleterre & voz predecesseurs  
droictiereulx & deboutez a dieu, & nommement  
les leys, les custumes, & les franchises grantier  
au Clergie, & au peuple par le gloziens Roy  
Saint Eduard vostre predecesseur ? Responso  
Regis. Je les grant & promet. Episcopus.  
Sire, garderez vous a Dieu & au seinte Eglise,  
au Clergie & au peuples, paix & accord en bien  
entirement selonq; vostre poer ? Resp. Regis. Je  
le garderay. Episcopus. Sire ferez vous faire  
en toutz voz jugemens droit, justice, & discreti-  
on in misericorde & verite a vostre poer ? Resp.  
Regis. Je le feray. Episcopus. Sire, gran terez  
vous a tenir & a garder les leys, & les custumes  
droicturelles les quelux la Communaulte de vo-  
stre Reaume auera es leus, & les defenderez &  
afforcerez al honoz de dieu, a vostre poer ? Resp.  
Regis. Je les grant & promet.

## The Kings Oath in English.

**S**IR, Will you grant and keep, and by your  
Oath Confirm to the People of England, the  
Laws and Customes to them granted by the  
Kings of England, your Lawful and Religious  
Predecessors; and namely the Laws, Customes,  
and



and franchises granted to the Clergy and to the People, by the glorious King St. Edward your Predecessor?

*Rex Resp.*

I grant and promise to keep them.

*Episcopus.*

Sir, Will you keep Peace and Agreement entirely (according to your power) both to God, the holy Church, the Clergy and the People?

*Rex.*

I will keep it.

*Episcopus.*

Sir, Will you to your power, cause Law, Justice, and Discretion in Mercy and Truth, to be executed in all your judgements?

*Rex.*

I will.

*Episcopus.*

Sir, Will you grant to hold and keep the Lawes and rightfull Customes, which the Commonalty of your Kingdom have, and to defend and uphold them to the honour of God, so much as in you lye?

*Responsio Regis.*

I grant and promise so to do.

This done the King sweareth to the observation of what he hath promised them upon the Altar.

After the Oath thus taken, the King returneth to his Chair of Estate again.

The Archbishop beginneth the Hymn, *Veni Creator spiritus*, and the Quire sing it.

The Hymn ended, the King kneels down at his Faldstool, and the Archbishop saith the Prayer, *Te invocamus*, &c.

To

## Te invocamus Domine.

*Te invocamus Domine sancte, Pater Omnipotens eterne Deus, ut hunc famulum tuum Jacobum, quem tua divina dispensationis providentia in primordio Plasmatum usque hunc presentem diem Juvenili flore letantem crescere concessisti; eam tue Pietatis dono ditatum. plenumque gratia veritatis de die in diem coram Deo & hominibus ad meliora semper proficere facias, ut summi regiminis solium, gratia superna largitate gaudens suscipiat: Et misericordia tua muro ab hostium adversitate undique munitum. Plebem sibi commissam cum pace propitiationis & virtute victoria feliciter regere mereatur, per Jesum Christum.*

We beseech thee, O Lord holy Father, almighty and everlasting God, for this thy servant James, that as at the first thou broughtest him into the world by thy Divine Providence, and in the flower of his youth, hast preserved him: untill this present day, so thou wilt evermore enrich him with the gift of piety, fulfill him with the grace of truth, and increase him daily in all goodnesse in the sight of God and men, that he may joyfully receive the seat of supreme Government, by the gift of thy supernal Graces; and being defended from all his Enemies, by the wall of thy Mercy, he may happily govern the people committed to his charge.

After the prayer done, beginneth the Letany to be sung by two Bishops. *Vel duo Cantores. Infra Letaniam hac adjungantur. Ut presentem famulum tuum in tua pietate, Justitia & sanctitate confirmare & conservare digneris, te rogamus audi nos. Postea sequantur he orationes.*

*Omnipotens sempiterno Deus creator omnium Imperatorum, angelorum Rex regnantium, Dominusque Dominantium, qui Abraham fidelem famulum tuum de hostibus triumphare fecisti; Moyse & Josue populo Prælati multiplicem victoriam*

tribuisti; humilemque David puerum tuum Regni fastigio sublimasti. Salomonem Sapientia, pacisque ineffabili munere ditasti. Respice nos ad preces humilitatis nostrae, & super hunc famulum tuum quem supplici devotione in Regem consecramus Benedictionum tuarum dona multiplica, eumque; dextra tua potentia semper & ubique circumda, quatenus pradiſti Abraham fide firmatus, Moyses mansuetudine fretus, Josua fortitudine munitus. Davidi humilitate exaltatus. Salomonis sapientia decoratus, Tibi in omnibus placeat. Et per tramitem justitiae inoffenso gressu semper incedat. Ecclesiamque tuam deinceps cum Plebibus sibi annexis ut enutrias ac doceat, muniat & instruat. Contraque omnes visibiles & invisibiles hostes eidem potenter regaliterque virtutis regimen administret, Et ad verae fidei pacisque Concordiam eorum animos (te opitulante) reformet, ut horum populorum debita subjectione fultus, cum digno amore glorificatus, ad paternum decenter solium tua miseratione concendere mereatur. Tua quoque protectionis galea munitus, & scuto insuperabili jugiter protectus, armisque caelestibus circumdatus, optabilis victoria triumphum feliciter capiat, terroremque suae potentia infidelibus inferat, Et pacem in militantibus letanter reportet per Dominum nostrum qui virtute Crucis Tartara destruxit, regnoque diaboli superacta, ad Caelos victor ascendit, in quo potestas omnis regum consistit & victoria, qui est gloria humilium & vita salusque Populorum, qui tecum vivit. Amen.

O Almighty and everlasting God, Creator of all things, Ruler of Angels, King of Kings, and Lord of Lords, who didst cause thy faithful servant Abraham to triumph over his enemies; didst give many victories to Moses, and Josua, the Governors of thy people, didst exalt thy lowly servant David, unto the height of a Kingdome; didst enrich Solomon with the unspeakable gift of Wisdom and Peace. Give ear we beseech thee unto our humble Prayers, and multiply thy blessing upon this thy Servant, whom in lowly devotion we do consecrate our King; that he being strengthened with the Faith of Abraham, indued with the Mildnesse of Moses, armed with the  
Forti-



Fortitude of *Joshua*, exalted with the humility of *David*, beautified with the Wisdom of *Solomon*, he may please thee in all things, he may alwaies walk uprightly in the way of Righteousnesse, he may nourish and teach, defend and instruct thy Church and people, and like a mighty King, minister unto them the government of thy Verre against all enemies visible and invisible, and by thy help reform their mindes to the concord of true Faith and peace, that being underpropped by the due Obedience, and honoured by the condign Love of these his people, he may, by thy mercy royally ascend up to the throne of his forefather, and being defended with the Helmet of thy protection, covered with thy invincible shield, and all clad with heavenly Armour, he may gloriously triumph, and by his power both terrifie infidels, and bring joyfull peace to those that fight for thee, through our Lord, who by the power of his Crosse hath destroyed Hell, and having overthrown the Kingdome of the Devil, is with victory ascended into Heaven, in whom doth consist all Power, Kingdome and Victory, who is the glory of the humble, the life and salvation of his people, who liveth with thee and the holy Ghost.

*Benedic domine, &c. hunc Regem nostrum Jacobum, qui regna moderaris a seculo, & tali eum benedictione glorifica, ut Davidis teneat sublimitas sceptrum & glorificatus in ejus te propitio reperiatur merito. Da ei tuo inspiramine cum mansuetudine ira regere Populum sicut Salomonem fecisti regnum obtinere pacificum. Tibi cum timore semper sit subditus, tibi que militet cum quiete. Sit tuo Clipeo protectus cum Proceribus, & ubique tua gratia major existat. Honorifica eum pra cunctis regibus Gentium. Felix populis dominetur, & feliciter eum Nationes adorent. Vivat inter gentium Catervas magnanimus. Sit in judiciis equitatis singularis. Locuplet eum tua praedives dextera frugiferam obtineat patriam. Et ejus libris tribuis profutura Praesta ei prolixitatem vita per tempora, ut in diebus ejus oriatur justitia. A te robustum teneat regiminis solium,*

& cum Jocunditate & Justitia eterno gloriatur in regno.  
Amen.

O Lord, thou that governest all Kingdomes from everlasting, blesse we beseech thee this our King, that he may rule like *David*, and by thy mercy obtain his reward. Grant that by thy inspiration he may govern with the mildnesse of *Solomon*, and enjoy a peaceable Kingdome. Grant that he may serve thee with fear, and fight for thee with constancy. Protect him and his Nobles with thy Shield, and alwaies give him victory by thy Grace. Honour him before all the Kings of the earth; Let him rule over Countreyes, and let Nations adore him. Let him be singular in Judgement and Equity, and make him rich with thy rich right hand. Give him a fruitful Countrey, and give to his Children all good things. Give him a long life in this world, and in his dayes let Justice flourish. Strengthen thou the throne of his Government, and with gladnesse and righteousness, let him glory in thy eternal Kingdome, through *Jesus Christ*.

*Deus ineffabilis author mundi, Conditor generis humani, Gubernator imperii Confirmator, regni, qui intero fidelis amici tui Patriarcha nostra Abrahæ prælegisti Regem seculis profuturum. Tuum presentem Regem hunc cum exercitu suo per intercessionem omnium Sanctorum uberi benedictione locupletæ, & in solium Regni firma stabilitate connecte visita eum sicut Moysen in Rubro, Josuam in Prælio, Gedeon in agro Samuelem in templo. Et illa cum benedictione syderia, ac sapientia tua rora perfunde, quantum beatus David in Psalterio, Salomon filius ejus, te remunerante precepit à cælo. Sis ei contra acies Inimicorum lorica, in adversis galea, in prosperis patientia, in protectione Clipeus sempiternus, & presta ut gentes illi teneant fidem. Procere sui habeant pacem, diligant Caritatem, abstineant se à cupiditate, loquantur justitiam, custodiant veritatem. Et ut populus iste pullulet coalitus benedictione æternitatis ut semper permaneant tripudiantes in pace victores, per Christum Dominum nostrum, &c.*

God

God the unspeakable Author of the World, the Creator of Mankind, the Governor of Empires, the Establisher of Kingdomes, who out of the loynes of thy faithfull friend our Father *Abraham*, didst choose a King that should save all Nations. Blesse we beseech thee this our present King, and his Army with a rich blessing. Establish him in the throne of this Kingdome. Visit him, as thou didst visit *Moses* in the Bush, *Josua* in the Battel, *Gedeon* in the Field, and *Samuel* in the Temple; besprinkle him with the dew of thy Wisdome, and give unto him the blessing of *David* and *Solomon*. Be thou unto him a coat Armour against his Enemies, and an Helmet in adversity. Give him patience in Prosperity, and protect him alwaies with thy Shield. Grant that other Countries may keep Faith unto him, and that his Nobles may live in Peace, embrace Charity, abstain from Covetousnesse, speak Justice and maintain Truth; and so this people may grow up together with the blessing of Eternity, that having overcome, they may rejoyce in everlasting peace, through Christ our Lord.

*Deus qui populus tuis virtute consulis, & amore dominaris, da huic famulo tuo Jacobo spiritum sapientiae, cum regimine disciplina, ut tibi toto corde devotus in regni regimine maneat semper idoneus, tuoque munere ipsius temporibus securitas Ecclesiae dirigatur, & in tranquillitate devotio Christiana permaneat, ut bonis operibus perseverans ad aeternum regnum te duce valeat pervenire, per Dominum Jesum Christum, &c.*

God which providest for thy people by thy Power, and rulest over them in Love, grant unto this thy Servant *James*, the spirit of Wisdome and Government, that being devoted unto thee with all his heart, he may so wisely govern this Kingdome, that in his time the Church may be in safety, and Christian Devotion may continue in peace, that so persevering to the end in good works, he may by thy mercy come unto thine everlasting Kingdome, through thy Son our Lord Jesus Christ, who  
liveth



liveth and reigneth with thee world without end.  
Amen.

The Letany being ended, the Archbishop begineth to  
say aloud,

*Sursum Corda.*

*Resp.*

*Habemus ad Dominum.*

Lift up your Hearts, &c.

*Answ.*

We lift them up unto the Lord.

*Verè dignum & iustum est equum & salutare, os tibi semper & ubique gratias agere, domine sancte, pater omnipotens, eterne Deus, electorum fortitudo & humilium celsitudo, qui in primordio per effusionem diluvii Crimina mundi castigare voluisti, & per Columbam ramum olivæ portantem pacem terris redditam demonstrasti. Iterumque Aaron famulum tuum per unctionem olei sacerdotem sanxisti, & postea per huius unguenti infusionem ad Regendum populum Israeliticum sacerdotes ac Reges & prophetas præsecisti, vultumque Ecclesiæ in oleo exhilarandum per Propheticam famuli tui vocem Davidi esse prædixisti. Ita quæsumus omnipotens Pater ut per huius creatura pinguedinem hunc servum tuum Jacobum sanctificare tua benedictione digneris, eumque in similitudine Columba pacis simplicitatis populo sibi subdito præstare, & exemplo Aaronis in Dei servicio diligenter imitari, regnique fastigia in Consiliis scientia & equitate iudicii semper assequi, vultumque hilaritatis per hunc olei unctionem tuamque benedictionem (te adjuvante) Toti Plebi paratum habere facias per Christum Dominum nostrum, &c.*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, Almighty and everlasting God, the strength of thy Chosen, and the exalter of the  
Humble;

Humble, which in the beginning, by the pouting out of the Flood, didst chasten the sins of the world, and by a Dove conveying an Olive branch, didst give a token of reconcilment unto the earth, and again didst consecrate thy servant *Aaron* a Priest, by the anoynting of Oyl, and afterward by the effusion of this Oyl, didst make Priests, and Kings, and Prophets, to govern thy people *Israel*, and by the voice of the Prophet *David*, didst foretell that the Countenance of thy Church should be made cheerfull with Oyl. We beseech thee almighty Father, that thou wilt vouchsafe to blesse and sanctifie this thy Servant *James*, that he may minister Peace unto his people, and imitate *Aaron* in the service of God. That he may attain the perfection of Government in Counsel and Judgement, and a countenance alwaies cheerful, and amiable to the whole people, through Christ our Lord.

This done, the King ariseth from his Devotion, and reposeth him a while in his chair of Estate.

After a while, he goeth to the Altar, and there disrobeth himself of his upper garments (his under apparel being made open with loops only closed) at the places which are to be anoynted.

The Archbishop undoeth the loops, and openeth the places, which he is to anoynt.

The Archbishop first anoynteth his hands: saying,

*Unguantur manus, &c. ista de oleo sanctificato unde uncti fuerunt Reges & propheta. Et sicut Samuel David in regem, ut sis benedictus & constitutus Rex in regno isto super populum istum quem Dominus Deus tuus dedit tibi ad regendum & gubernandum; Quod ipse prestare dignetur, qui cum Patre & Spiritu sancto, &c.*

Let these hands be anoynted, as Kings and Prophets have been anoynted, and as *Samuel* did anoynt *David* to be King, that thou maist be blessed, and established a King in this Kingdome over this people, whom the Lord thy

God hath given thee to rule and govern, which he vouchsafe to grant, who with the Father and the holy Ghost, &c.

The mean while the Quire singeth the Anthem,  
*Sados. Sacerdos.*

*Sadock* the Priest, and *Nathan* the Prophet, anoynted *Solomon* King, and all the people rejoyced, and said, God save the King for ever.

The Archbishop saith this prayer.

*Prospice omnipotens Deus serenibus obtutibus hunc gloriosum Regem, & sicut benedixisti Abraham, Isaac, & Jacob, sic illum largis benedictionibus spiritualis gratia cum omni plenitudine tua potentia irrigare atque perfundere dignare. Tribue ei de rore coeli & de pinguedine terra, habundantiam frumenti vini, & olei, & omnium frugum opulentiam ex largitate divini muneris longa per tempora, ut illo regnante sit sanitas corporum in patria, & pax inviolata sit in regno, & dignitas gloriosa regalis Pallatii maximo splendore Regia potestatis oculis omnium fulgeat, luce Clarissima choruscet atque splendescet qui splendidissima fulgura maxime profusa lumine videatur. Tribue ei Omnipotens Deus, ut sit fortissimus praetor patriae, & Consulator ecclesiarum ac Conahiorum sanctorum, maxima cum pietate regalis munificentia, atque ut sit fortissimus regum triumphator, hastium ad opprimendas rebelles, & paganas nationes. Sitque suis inimicis satis terribilis pro maxima fortitudine regalis potentia. Optimatibus quoque atque praecelsis praeeribus ac fidelibus sui regni Munificens & amabilis, & pius; Ne ab omnibus timeatur atque diligatur. Reges quoque delinquentes ejus per successiones temporum futurorum egrediamur, regnum hoc regere totum, & post gloriosa tempora atque felicia praesentis vitae gaudia sempiterna in perpetua beatitudine habere mereatur. Per Christum, &c.*

Look down Almighty God with thy favourable countenance upon this glorious King, and as thou didst bless *Abraham*, *Isaac* and *Jacob*, so vouchsafe we beseech thee  
by



by thy power, to water him plentifully with the blessings of thy grace. Give unto him of the dew of Heaven, and of the fardness of the Earth, abundance of Corn, and Wine, and Oyl, and plenty of all fruits of thy goodnesse long to continue, that in his time here may be health in our Countrey, and Peace in our Kingdome, and that the glorious dignity of his Royal Court, may brightly shine as a most clear lightning, far and wide in the eyes of all men. Grant Almighty God, that he may be a most mighty protector of his Countrey, a bountifull comforter of Churches and holy Societies, the most valiant of Kings, that he may triumph over his enemies, and subdue Rebels and Infidels; that he may be loving and amiable to the Lords and Nobles, and all the faithfull Subjects of his Kingdome, that he may be feared, and loved of all men, that his Children may be Kings to rule this Kingdome by succession of all ages, and that after the glorious and happy dayes of this present life, he may obtain everlasting joy and happinesse through Christ our Lord.

*Nota.*

The prayer ended, the Archbishop proceedeth with his anoynting.

1. Of the Breast.
2. Between the Shoulders.
3. Of both the Shoulders.
4. Of the boughes of both his armes.
5. Of his head in the Crown.

The anoynting being done, the Abbot of *Westminster* closeth the loops again which were opened.

The Archbishop saith these prayers.

**Deus Dei filius.**

*Deus Dei filius Jesu Christo dominus noster. qui a Patre oleo exultationis unctus est, participibus suis, ipse per presentem sacrificium sanguinis infusionem spiritus paracleti super caput tuum infundat benedictionem, eandemque usque ad interiora cordis tui*

penetrare faciat, quatinus hoc visibili & tractabili dono invisibilia percipere, & temporali regno iustis moderaminibus exeat, aeternaliter cum eo regnare merearis, qui solus sine peccato rex regum cuivis, & gloriatur cum Deo patre & spiritu sancto.

God the Son of God, Christ Jesus our Lord, which was anoynted by his Father with the oyl of gladnesse above his fellowes, he by his holy anoynting, pour down upon thy head the blessing of the holy Ghost, and make it enter into the inward part of thy heart, so that thou maist receive invisible grace, and having justly governed thy temporall Kingdome, thou maist raig with him eternally, who onely being without sin, doth live in glory with God, and the Father, and the holy Ghost.

*Deus qui es iustorum gloria, & misericordia peccatorum, qui misisti filium tuum pretioso sanguine suo genus humanum redimere qui conteris bella, & propugnatores in te sperantium, cuius arbitrio omnium regnorum continetur potestas. Te humiliter deprecamur, ut praesentem famulum tuum Jacobum in tua misericordia confidentem, in praesenti sede regali benedicas, ei; propitius adesse digneris; ut qui tua expetit protectione defendi, omnibus sis hostibus fortior. Fac enim Domine beatum esse, & victorem de invictissimis. Corona eum corona iustitiae & pietatis, ut ex toto corde & tota mente in te credens tibi deserviat. Sanctum tuam Ecclesiam defendat & sublimet, populumque sibi commissum, iuste regat, nullis insidiantibus malis eum in iustitiam convertat. Accende domine Cor eius ad amorem tua gratia, per hoc unctionis oleum, unde unxisti Sacerdotes, Reges & Prophetas, quatinus diligens iustitiam per tramitem similiter iustitia populum ducens, post peracta a te disposita in regali excellentia annorum curricula, pervenire ad aeterna gaudia mereatur. Per Christum Jesum, &c.*

God which art the glory of the Righteous, and the mercy of Sinners, who hath sent thy Son to redeem mankind with his precious blood, who bringest Wars to an end, and defendest those that trust in thee, upon whose good will and pleasure doth depend the strength of  
all

all Kingdomes; we humbly pray in this Royal seat, to blesse this thy servant, who putterh his confidence in thy mercy, vouchsafe in thy favour to be present with him, that he which desireth to be defended by thy protection, may be stronger then his Enemies: Crown him with the Crown of Justice and Piety, that with all his heart, and all his minde, he may trust in thee, serve thee, defend and advance thy holy Church, and govern the people committed to his charge in justice and equity. Kindle O Lord his heart with the love of thy grace by the inward annoynting wherewith thou hast annoynted Priests, Kings and Prophets, that he loving Justice, and leading his people by the wayes of righteousness, after the glorious course of this life which thou hast appointed, he may come to eternall joy, through Christ.

The prayers being ended. First a shallow Quoife is put on the Kings head (because of the annoynting)

If his Majesties haire be not smooth after it; there is King Edwards Ivory combe for that end.

Then the *Colobium* or *Dalmatica* is put on him.

After the putting on whereof, the Archbishop saith the prayer. *Deus Rex Regum, &c.*

The King putterh on the Linnen gloves (part of the *Regalia*.)

Then he taketh off his Sword, wherewith he was girt before.

He goeth to the Altar, and there offereth it.

The chief Peer then present offereth, and redeemeth the Sword.

Which having done, he draweth the Sword out, and carryeth it naked before the King, from that time all the solemnity.

The Archbishop taketh the Scepter with the Crosse, and delivereth it into the Kings right hand, with these words;



*Accipe Sceptrum regia potestatis insigne, virgam scilicet regni rectam, virgam virtutis, qua teipsum bene regas, sanctam Ecclesiam populumque videlicet Christianum tibi à Domino commissum regia virtute ab improbis defendas, pravos corrigas, rectos pascifices, & ut viam rectam tenere possint tua juvamine dirigas, quatenus de temporali regno ad æternum regnum pervenias, ipso adjuvante cujus regnum permanet in secula seculorum. Amen.*

Receive the Scepter, the signe of Kingly power, the Rod of the Kingdome, the Rod of Vertue, that thou maist govern thy self aright, and defend the holy Church and Christian people committed by God unto thy charge. Punish the wicked, and protect the just, and lead them in the way of righteousnesse, that from this Temporal kingdome, thou maist be advanced to an Eternal kingdome, by his goodnesse whose kingdome is everlasting.

After the Archbishop saith this prayer.

*Omnium Domine fons bonorum, cunctorumque Deus institutorum perfectum, tribue quasumus famulo tuo Jacobo adeptam bene regere dignitatem, & à te sibi præsistum honorem dignare corroborare. Honorifica eum præ cunctis regibus, uberi eum benedictione locupleta, & in folio regni firma stabilitate consolida; visita eum sobole, præsta eum prolixitatem vitæ. In diebus ejus semper oriatur Justitia, ut cum Jecunditate & lætitia eterno glorietur in regno.*

O Lord the Fountain of all good things, and the author of all good proceedings, grant we beseech thee to this thy servant James, that he may order aright the dignity he hath obtained. Vouchsafe to confirm the honour which thou hast given him, honour him before all Kings, and enrich him with a rich benediction; establish him in the throne of this Realm; visit him with increase of Children, let justice spring up in his dayes, and with joy of gladnesse, let him reign in thine everlasting kingdome.

Then

Then the Archbishop delivereth the Rod with the Dove into the Kings left hand, saying.

*Accipe virgam virtutis atq; aequitatis, qua intelligas te mulcere pios, & terrere superbos, Errantes viam doce, Lapsisq; manum porrige, disperdasq; superbos, & relevas humiles, ut aperiat tibi ostium Iesus Christus dominus noster, qui de se ipso ait; Ego sum ostium per me si quis introierit salvabitur. Et ipse qui est clavis David & Scepterum domus Israel, qui aperit, & nemo claudit, claudit & nemo aperit, sit tibi adiutor, qui educit vinculum de domo Carceris, sedentem in tenebris & umbra mortis, ut in omnibus sequi merearis eum de quo Propheta David cecinit, Sedes tua Deus in seculum seculi, virga recta est virga regni tui, & imitare ipsum qui dicit, Diligas justitiam & odio habeas iniquitatem, propterea unxit te Deus Deus tuus oleo latitiae ad exemplum illius, quem ante secula unxerat prae paritibus suis, Iesum Christum Dominum nostrum, &c.*

Receive the Rod of vertue and eqnity, Learn to make much of the godly, and to terrifie the wicked, Shew the way to those that go astray. Offer thy hand to those that fall. Repress the proud. Lift up the Lowly, that our Lord Jesus Christ may open to thee the dore, who saith of himself, *I am the dore, & he that enter in by me shall be safe*; and let him be thy helper, who is the key of David and the Scepter of the house of Israel, who openeth and no man shutteth, who shutteth and no man openeth, who bringeth forth the captive out of prison, where he sate in darkness and in the shadow of death, that in all things thou mayest follow him of whom the Prophet David saith, *Thy seat O God endureth for ever, the Scepter of thy Kingdome is a right Scepter; thou hast loved righteousness, and hated iniquity*: Wherefore God, even thy God hath anointed thee with the oyl of gladness above thy Fellows, even Jesus Christ our Lord.

After this he blest the King, saying.

*Benedicat*

*Benedicat tibi, &c. Dominus, custodiatque te, & sicut te voluit super Populum suum esse Regem, ita in presenti seculo felicem, & aeterna felicitatis tribuat esse consortem. Amen.*

The Lord blesse and keep thee, and as he hath made thee King over his people, so he still prosper thee in this world, and make thee partaker of his eternal felicity in the world to come. *Amen.*

Grant O Lord that the Clergy and People gathered together by thy Ordinance, for this service of the King, may by the gracious assistance of thy goodnesse, and the vigilant care of thy servant and King, be continually governed, and preserved in all happinesse. *Amen.*

Grant that they obeying thy holy will, may be freed from all adversities, and enjoying the riches of thy grace, may with fervent love walk in the waies of thy Commandements, that in this life being made partakers of thy peace, they may be Citizens of thy Kingdome in the life that is to come, through Jesus Christ our Lord. *Amen.*

The King kisseth the Archbishop, and the Bishops then Assistant.

After this, the King goeth up from the Altar to the Stage (all the Peers solemnly attending his Majesty in their places.)

In the mean time the Quire sing; *Te deum laudamus, &c.*

Which being ended, the Archbishop inthronizeth the King into his throne there: saying,

*Sta & retine à modo locum, quem hucusque paterna successionē tenuisti hereditario iudicio tibi delegatum per auctoritatem Dei omnipotentis & presentem traditionem nostram & omnium Episcoporum caterorumque Dei servorum, & quanto Clerum sanctis altaribus propinquiorē prospices, tanto ei potiorē in loco*



*locis congruis honorem impendere memineris, quatenus mediator Dei & hominum te mediatorem Cleri & Plebis in hoc regni Solio confirmet, & in regnum aeternum regnare faciat Jesus Christus Dominus noster, Rex Regum & Dominus Dominantium, qui cum patre & spiritu sancto vivit, & regnat in secula seculorum. Amen.*

Stand and hold fast from henceforth, that place whereof hitherto thou hast been heir by the succession of thy fore-fathers, being now delivered unto thee, by the authority of Almighty God, and by the hands of Us, and all the Bishops and Servants of God; and as thou seest the Clergy to come nearer unto the Altar, so remember that in places convenient thou give them greater honour, that the mediator of God and Man may establish thee in this Kingly throne, to be the mediator betwixt the Clergy and the Laity, and that thou maist raigne for ever with Jesus Christ, the King of Kings, and the Lord of Lords, who with the Father and the holy Ghost, liveth and reigneth for ever. *Amen.*

Which done, all the Peers do their homage to the King. *His verbis.*

**I become your Leige-man of Life and Limb, and of Earthly Worship, and Faith and Troth shall bear unto you, to live and dye with you against all manner of folk. So God me help.**

And after, put their hands and touch the Crown (by way of ceremony, as promising to support it with all their power.)

Then the King to ease himself of the Scepter and Rod in his hands, giveth them to carry to such as it pleareth his Majesty.

The Archbishop kneeled down, and made his Homage as followeth,

P p

Out

Out of the Coronation of Edward the 6.

**J. A.** Shall be faithfull and true, and faith and Troth bear unto you our Sovereign Lord, and to your Heires Kings of England, and I shall do and truly knowledg the service due of the Lands I claim to hold of you, as in the right of your Church, as God shall help me.

And so kissed the Kings left cheek, &c.  
Or these words taken out of another book.

I become your man Leige of life and Limb, and Troth and hearty Honour to you shall bear, against all men that now live and dye. So help me God, &c.

The Archbishop goeth down to the Altar, and begins the Communion.

The Prayer. *Quasumus omnipotens, &c.*

*Quasumus omnipotens Deus, ut famulus tuus Jacobus Rex noster, qui tua miseratione suscepit Regni gubernacula, virtutum etiam omnium percipiat incrementa. Quibus decenter ornatus; & vitiorum voraginem devitare, & hostes superare, & ad te qui veritas & vita es gratiosus valeat pervenire, per Dominum Iesum nostrum. Amen.*

O Almighty God, we beseech thee that this thy Servant James our King, who by thy mercy hath received the government of this Realm, may also receive an increase of all Vertues, whereby he may be acceptable to thee, and avoid the gulse of vice, and overcome all his enemies, and finally come to thee in glory, who art the  
Way

Way the Truth, and the Life, thorough Christ our Lord.

The Epistle, 1 Pet. 2.

The Gospel, Matth. 22.

} By two Bishops.

The Nicene Creed.

The Offertory.

The King cometh down from the Throne to offer.  
He offereth twice.

1. Bread and Wine.

2. A Mark of Gold.

Then the Prayer, *Omnipotens Deus, &c.*

*Omnipotens Deus det tibi de rore cæli & de pinguedine terra  
habundantiam frumenti, vini & olei, & serviant tibi populi,  
& adorent te tribus. Esto Dominus fratrum tuorum, & incur-  
ventur ante te filii matris tue, & qui benedixerit tibi benedi-  
ctionibus repleatur, & Deus erit adjutor tuus. Opus benedicat  
tibi benedictionibus cæli desuper in montibus, & in Collibus be-  
nedictionibus abyssi jacentibus deorsum, benedictionibus uberum,  
& uvarum Pomarumque, benedictiones Patrum antiquorum  
Abraham & Isaac & Jacob confortata sint super te.*

Almighty God, give thee of the dew of Heaven, and of  
the fat of the Earth, abundance of Corn and Wine. Let  
the Nations serve thee, and the Tribes adore thee, and let  
him be blessed that blesseth thee, and God shall be thy  
helper. Almighty God, blesse you with the blessing of  
Heaven above, in the Mountains and Hills, and with the  
blessings of the Earth beneath, with the blessings of Corn  
and Wine, and Fruit, and let the blessings of the old Fa-  
thers, Abraham, Isaac, and Jacob, be established upon thee,  
through Christ our Lord.

Blesse O Lord, the vertuous courage of this King, and  
accept the work of his hands, replenish his Realm with



the increase of thy Blessings, with the fruit of the Heavens, and the dew of the Water, and the depths. Let the influence of the Sun and the Moon, drop down fatnesse upon the high Mountains, and the Clouds rain plenty upon the low Vallies, that the Earth may abound with store of all things. Let the blessings of him that appeared in the Bush, descend upon his head, and the fulnesse of his blessings fall upon his Children and posterity. Let his Feet be dipped in Oyl, and his horn be exalted, as the horn of an Unicorn, by which he may scatter his enemies from on the face of the Earth; the Lord that sitteth in Heaven be his defender for ever and ever, through Jesus Christ our Lord. *Amen.*

Blesse we beseech thee, O Lord, these thy gifts, and sanctifie them unto this holy use, that by them we may be made partakers of the Body and Bloud of thy only begotten Son Jesus Christ. And thy servant our King *James* may be fed unto everlasting life of Soul and Body, and enabled to the discharge of his great place and office, whereunto thou hast called him of thy great goodnesse: grant this O Lord for Jesus Christs sake our only mediator and advocate. *Amen.*

*Deus Rex Regum, & dominus dominantium, per quem Reges regnant, & legum conditores Jura decernunt, dignare propitius benedicere hoc regale ornamentum, & presta ut famulus tuus Rex noster qui illud portaturus ornamento bonorum morum, & sanctarum actionum in conspectu tuo fulgeat, & post tempora alieni vitam eternam & gloriam quod tempus non habet sine fine possideat, per Dominum nostrum, &c.*

O God the King of Kings, and Lord of Lords by whom Kings do reign, and Law-givers do make good Lawes, vouchsafe in thy favour to blesse this Kingly ornament, and grant that thy servant our King, who shall wear it, may shine in the spirit, with the ornament of good life, and holy actions, and after this life ended, he may forever enjoy

enjoy that life, and glory which hath no end, through Christ our Lord.

The prayer done, the Abbot of *Westminster* arrayeth the King.

1. With the *supertunica*, or close Pall.
2. Then with the Tynfin hose.
3. Then with his Sandalls.

The Spurs are put on by a Nobleman, thereto by the King appointed.

Then the Archbishop taketh the Sword, and layeth it before him on the Altar, and saith the Prayer, *Exaudi Domine, &c.*

*Quæsumus, Domine preces nostras, & hunc ensẽ quo hic famulus tuus Jacobus se circumcingi desiderat, majestatis tuæ dextera benedicere & sanctificare dignare, quatenus defensio atque protectio ecclesiarum esse, viduarum Orphanorum omniumque Deo Servientium contra savitiam paganorum, aliisque insidiantibus sit pavor, terror & formido, per Dominum nostrum, &c.*

Hear our prayers, we beseech thee, and vouchsafe by thy right hand of majesty, to blesse and sanctifie this Sword, wherewith this thy servant *James* desireth to be girt, that it may be a defence, and protection of Churches, Widows, Orphans, and all the Servants of God, against the savage cruelty of Pagans and Infidels; and that it may be a fear and terror to all those that lye in wait to do mischief, through Christ our Lord.

Then the Archbishop delivereth the Sword into the Kings hands, saying, *Accipe gladium.* Which Sword is girt about him by a Peer thereto appointed.

*Accipe gladium per manus Episcoporum licet indignas, vice cum & autoritate sanctorum Apostolorum consecratas, tibi regaliter impositum, nostraque benedictionis officio in defensionem, sancta fidei Ecclesia divinitus ordinatum. Et esto memor de quo Psalmista prophetavit dicens. Accingere gladio tuo super femur tuum potentissime, ut per eundem vim equitatis exerceas molem iniquitatis potenter destruas, & sanctam Dei Ecclesiam ejusque fideles propugnando protegas. Non minus sub fide falsos quam Christiani nominis hostes execreris ac destruas, viduas & pupillos clementer adjuves ac defendas, desolata restaures, restaurata conserves, ulciscaris injusta, Confirmes bene disposita, quatenus hac in agendo virtutum triumpho gloriosus. Justitiaque cultor egregius cum mundi salvator, cujus typum geris in nomine sine fine merearis regnare. Qui cum patre & Spiritu Sancto, &c.*

Receive this Kingly Sword (which is hallowed) for the defence of the Faith of Christs holy Church, and delivered unto thee by the hands of Bishops, though unworthy, yet Consecrated, in the place of the holy Apostles; and remember of whom the Psalmist did prophesie, saying, Gird thy self with thy Sword upon thy Thigh, O thou most mighty; and with this Sword, exercise thou the force of Equity, and mightily destroy the growth of Iniquity; protect the holy Church of God, and his faithful people, and pursue Hereticks, no lesse then Infidels, defend and help Widows, and Orphans. Restore the things that are gone to decay, and maintain those things that are restored, be revenged of injustice, and confirm things that are in good order, that doing these things thou maist be glorious in the triumph of Vertue, and excellent in the ornament of Justice, and reign for ever with the Saviour of the world, whose image you bear, who with the Father and the Holy ghost.

Then the *Armill* is put about his neck (in the manner of a Stole) and tyed to the boughts of his two Arms.

The Archbishop saying;

*Accipe*



*Accipe armillas sinceritatis, & sapientia divinae circum-  
dationibus judicium, quibus intelligas omnes operationes tuas  
contra hostes visibiles, & invisibiles posse esse munitas, per Do-  
minum nostrum, &c.*

Recive the *Armill*, as a token of Gods embracing,  
whereby all thy works may be defended against thy ene-  
mies, both bodily and ghostly, through Christ our Lord.

Then the Mantle or open Pall is put on by the Abbot  
of *Westminster*.

The Archbishop saying,

*Accipe pallium, quatuor initis formatum, per quod intelli-  
gas quatuor mundi partes Divina potestati esse subjectas. Nec  
quenquam posse feliciter regnare in terris, nisi cui potestas reg-  
nandi fuerit collocata de Caelis.*

Receive this Pall which is formed with four Corners,  
to let thee understand, that the four quarters of the world,  
are subject to the power of God, and that no man can hap-  
pily reign upon Earth, who hath not received his autho-  
rity from Heaven;

Then the Archbishop taketh the Crown into his hands,  
and saith this prayer.

*Deus perpetuatis, Dux virtutum cunctarum, hostium victor,  
benedic hunc famulum tuum Jacobum, tibi caput suum incli-  
nantem, & prolixa sanitate, & prospera felicitate eum conser-  
va, & ubicunque auxilium tuum invocaverit, cito adsis, &  
protegas ac defendas. Tribue ei quae sumus domine divitias gra-  
tia tua, comple in bonis desiderium ejus, corona eum in miseri-  
cordia tua, tibi que domino opia devotione jugiter famuletur, per  
Dominum nostrum Iesum Christum filium, &c.*

O God of Eternity, the commander of all Powers, the  
vanquisher of all Enemies, blesse this thy servant, who  
boweth his head unto thy Majesty, preserve him in long  
health, and prosperous felicity, be present with him, pro-  
tect

reſt and defend him, whenſoever he calleth upon thee. Give him, we beſeech thee, the riches of thy Grace, fill his ſoul with goodneſſe, and crown him with thy mercy, and let him alwaies in godly devotion wait upon thee, through thy Son our Lord Ieſus Chriſt.

The Archbiſhop Crowneth the King, ſaying :

*Coronet te Deus corona Galeaque iuſtitia, honore & opere  
fortitudinis, ut per officium noſtra benedictionis cum fide recta,  
& multiplici bonorum operum fructu ad Coronam pervenias  
regni perpetui. Ipſe largiente, cuius regnum permanet in ſecula  
ſeculorum.*

God Crown thee with a Crown of Glory, and Righteouſneſſe, with the honor, and work of Fortitude, that thou by our Miniſtery, having a right Faith, and manifold fruit of good works, maiſt obtain the Crown of an everlaſting kingdome, by the gift of him whole kingdome indureth for ever.

In the mean time the Quire ſingeth the Anthem.

*Conſortare.*

Be ſtrong and of a good courage, and obſerve the Commandements of the Lord, to walk in his wayes and keep his Ceremonies, Precepts, Teſtimonies and Iudgements, and almighty God proſper and ſtrengthen thee whitherſoever thou goeſt. The Lord is my Ruler, therefore I ſhall want nothing.

*Deus in virtute.*

The King ſhall rejoyce in thy ſtrength, O Lord, exceeding glad ſhall he be of thy Salvation, for thou haſt granted him his hearts deſire, and haſt not denyed him the request of his lips : for thou haſt prevented him with bleſſings of goodneſſe, and haſt ſet a Crown of pure gold upon his head.

Then

Then he putteth the Ring on his Wedding finger: saying,

*Accipere regia dignitatis annulum, & per hunc in te Catholica fidei signaculum, quatenus ut hodie ornaris caput, & Princeps regni ac Populi, ita perseveres auctor & stabilitor Christianitatis, & Christiana fidei, ut felix in opere, locuples in fide cum rege Regum glorieris Cui est honor & gloria per aeterna secula seculorum. Amen.*

Receive the Ring of Kingly dignity, and by it the seal of Christian Faith, that as this day thou art adorned the head and Prince of this Kingdome and People, so thou maist persevere as the Author and establisher of Christianity, and the Christian Faith, that being rich in Faith, and happy in Works, thou maist reign with him who is King of Kings, to whom be glory and honour for ever and ever.

After this the Archbishop saith this prayer:

*Deus cuius est, &c. omnis potestas, & dignitas, da famulo tuo, propria sua dignitatis effectum in qua te remunerante permaneat, semperque te timeat tibi que jugiter placere contendat per Dominum nostrum, &c.*

O God, to whom belongeth all Power and Dignity, give unto thy Servant the Fruit of his Dignity, wherein grant he may long continue and fear thee alwaies, and alwaies labour to please thee, through Christ our Lord.

The King cometh to the Step of the Altar, to receive the Sacrament.

The Archbishop ministreth the Bread.

The Abbot of *Westminster* the Cup.

The King returneth to his Throne, and there staieth the end of Service.

The Communion being done, the King cometh down in Estate to the Altar.

Thence into King *Edwards* Chappell.



The King taketh off his Crown, and delivereth it to the Archbishop, who laieth it on the Altar there.

The King withdraweth himself into the Traverse.

There the great Chamberlain of *England*, disrobeth him of the Robes of King *Edward* the Confessor.

These Robes he immediately delivereth to the Abbot of *Westminster*.

The King is arrayed with his own Royal Robes provided for his Majesty to wear that day.

The King being newly arrayed, cometh forth of the Traverse, and goeth to King *Edwards* Altar.

There the Archbishop putteth on him the Crown which is provided for his Majesty to wear that day.

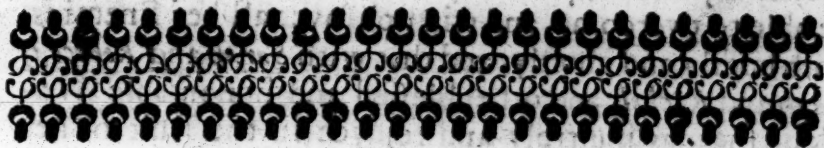
The King taketh again his Scepter with the Cross into his hand, and the Rod with the Dove.

The King with his whole train, in most solemn manner, goeth back to his Pallace, by the same way he came.

Dinner being done, and the King withdrawing himself, the Scepter which the King carried in his hand, with the Rod (being the *Regalia*) are to be re-delivered to the Abbot of *Westminster* againe, to be kept as they have been.

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*Consecratio*



## *Consecratio Reginae.*

**T**HE Queen must be supported by two Bishops, from the West door of the Church of *Westminster*, &c.

The Queen must be anoynted, &c. after the Homage done by the Lords, and the Kings Coronation finished.

The *Queen* following the King down to the Altar, going before the Lords, bearing her Crown, Scepter and Rod, two Bishops sustaining her, and for her there shall be made on the left side of the Altar a Folding stool.

She shall sit while the King be required for the keeping of the Customes, &c. and that done, while *Veni Creator* is singing, and all the while the King is anoynting.

*Dicatur ab Episcopo ad ingressum Ecclesie*, at the West door of *Westminster* Church. This prayer.

*Omnipotens sempiterne, &c.*

O Almighty and everlasting God, the Fountain and Well-spring of all goodnesse, which dost not reject the frailty of the Woman, but rather dost vouchsafe to allow and choose it, and by choosing the weak things of the world, dost confound those things that are strong, which didst sometime cause thy People to triumph over a most cruel Enemy, by the hand of *Judith* a woman, give ear we beseech thee to our most humble prayers, and multiply thy blessings upon this thy servant, whom in all humble Devotion, we do consecrate our *Queen*. Defend her alwaies with thy mighty right hand, and with the Buc-

kler of thy favour, protect her on every side, that she may be able to overcome, and triumph over all her Enemies, both bodily and ghostly, and that with *Sarah* and *Rebecca*, *Leah* and *Rachel*, and other blessed and honourable Women, she may multiply and rejoyce in the fruit of her Womb, to the honour of the whole Kingdome, and the good government of the holy Church of God, through Christ our Lord, who vouchsafed to be born of a most pure Virgin, that he might visit and redeem the world, who liveth and reigneth with thee, in unity of the holy Ghost, through all ages world without end.

Another blessing of the *Queen* before the Nobles, to be said at the Altar before she be anoynted.

*Deus qui solus, &c.*

God which onely hast immortality, and dwellest in Light which cannot be approached, whose Providence is never deceived, which hast made all things that are to come, and callest those things that are not, as the things that are, which castest down the Proud from their Seat, and dost exalt the Humble and Meek, we humbly beseech thy unspeakable mercy, that as for the good of the people of the Jewes, thou didst deliver *Queen Hester* from Captivity, and didst bring her to the bed of King *Assuerus*, and the society of his Kindome; so for the good of thy Christian Flock, thou wilt of thy mercy by our Ministry, advance this thy Servant, to the most high and Royall company of our King, that she continuing alwaies in the chastity of Princely Wedlock, she may obtain the Crown that is next unto Virginity, and may in all things, and above all things, study alwaies to please thee the living God, and by thy holy inspiration to perform those things that are acceptable unto thee, through Christ our Lord, *Amen.*

Heac



Here the Holy Oyle shall be poured upon the Crown  
of her head in the manner of a Crosse.

The *Queen* is to be anoynted two times, first  
in the forepart of her Head, the Bishop  
saying these words;

In the name of the Father, the Son, and the holy Ghost,  
let the anoynting of this Oyl increase thy honour, and  
establisth thee for ever and ever.

Secondly on her Breast, saying the  
same words;

In the name of the Father, the Son, and the holy Ghost,  
let the anoynting of this Oyl increase thy honour, and  
establisth thee for ever and ever.

After the Anoynting, this Prayer  
is to be said:

*Omnipotens sempiterne Deus.*

O Almighty and everlasting God, we beseech thee of  
thy Goodnesse, poure out the spirit of thine abundant  
blessing, upon this thy servant, that as by the Imposition  
of our Hands, she is this day Crowned *Queen*, so she  
may by thy sanctification, continue alwaies thy cho-  
sen and worthy Servant, that she may never hereafter  
fall from thy Grace, through Christ our Lord.

Here the Ring must be given her, and put  
on the Fore-finger of her Right hand,  
the Bishop saying,

*Accipe annulum.*

Receive this Ring the Seal of a sincere Faith, that you  
may avoid all infection of Heresie, and by the power of  
God compell barbarous Nations, and bring them to the  
knowledge of the truth.

This Prayer must follow.

*Deus cujus est.*

God, to whom belongeth all Power and Dignity,  
grant we beseech thee to this thy Servant, by the signe of  
Christian Faith, prosperous successe in this her honour,  
and that she may continue firm in the same, and ende-  
avour alwaies to please thee, through Christ our Lord.

Then the blessing of the Crown.

*Deus tuorum.*

O God, the Crown of the Faithfull, which dost  
Crown their heads with pretious Stones. Blesse and san-  
ctifie this Crown, that as the same is adorned with many  
pretious Stones, so thy Servant that weareth the same,  
may of thy grace be replenished with the manifold  
gifts of all pretious virtues, through Christ our Lord.  
*Amen.*

Then

Then the Crown is set upon her Head, the  
Bishop saying;

*Accipe Coronam.*

Receive the Crown of Glory, and the honour of Joy,  
that you may shine in Righteousnesse, and be crowned  
with everlasting gladnesse.

This also.

*Officio nostre.*

Seeing you are by our Ministry solemnly Consecra-  
ted for our *Queen*, receive the Crown of Royal excellen-  
cy, which is placed upon your head by the Episcopal  
hands of us, though unworthy, and as you are Crowned  
without, with Gold and Pearl, so labour to be beauti-  
fied within with the Gold of Wisdome, and the Pearl  
of Vertue, that after this life ended, you may with the  
just Virgins, decently meet the everlasting Bridegroom,  
our Lord Jesus Christ, and enter the Kingly gate of the  
Heavenly Court, by his help, who with the Father, and  
the Holy ghost, liveth and reigneth for ever and ever.  
*Amen.*

Then the Archbishop putteth the Scepter in her  
right hand, and a Rod of Gold in her  
left hand, saying,

*Omnium Domine.*

O Lord the fountain of all good things, and the gi-  
ver of all perfection, grant unto thy servant, that she  
may order aright the high Dignity she hath obtained, and  
with



with good works establish the glory that thou hast given her, through Christ our Lord. *Amen.*

Then is the *Queen* carried back into the Throne, by the two bishops.

As she passeth by the King she boweth to him.

She is placed in her Throne, and thus continueth, untill she come down with the King, to offer and receive the Communion.

The *Queen* going with the *King* into Saint Edwards Chappell, putteth off her Crown there at the Altar, before which Altar she stayeth untill the *King* hath made himselfe ready in the Traverse.

After they both put on their Crowns Imperial, and so go to the Pallace.

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For



For the fourth, I shall communicate to the World this Form of King Charles the I. his Coronation in Scotland, Anno 1633. Written with Mr. Dells own hand, Secretary to the late Archbishop of Canterbury Dr. Laud.

*The Form of Coronation, and Rites to be used therein ; collected from other the like Solemnities known to have been used either in this Kingdom , or by other great Princes abroad.*

**L**eaving the choice of the Place and Church to his Majesties own appointment, wheresoever the Coronation shall be done.

A Stage must be set up made square and fastned to four Pillars of the Church, railed about, and the Rayles and Stage overspread and covered with Carpets and Tapestry.

The Stage being made of some convenient height and breadth, must have some Steps for ascent on the West part, about the mid'st thereof, and as many for descent to the Altar or Table, which is to be placed on the East.

Upon the Stage another little Scaffold must be erected of two foot high; which two steps to ascend, on which the Throne of State must be placed, and adorned as is meet.

A Chayre of State must also be set on the Stage, on the right hand of the little Scaffold, with a Fald-stoole and Cushions, for his Majesty to do his Devotion.

A little Traverse is to be made on the South side of the

Altar or Table, for the King to repose and disrobe himself.

Round about on the right and left hand of the Stage, there must be Scaffolds for Noblemen, Barons, Knights, Gentlemen of the Chamber, and others to rest and behold.

Within the compass of the Altar or Table a Pulpit must be set for Sermon.

Over against it a Chayr of State for his Majesty, *with a Foldstool* to kneel at.

On the West side of the Pulpit a Foarm covered with Tapestry, for the Arch-Bishop, and Bishops serving at the Coronation.

The Evening before, the King would be at service in Chappel, besides his private Devotion, whereof the Bishop of *Dunblane*, now Dean of the Chappel, must have care to remember his Majesty.

The *Regal*, Crown, Scepter, and Sword, with the Great Seal of the Kingdome, and Spurs are to be delivered to such Persons as his Majesty will appoint for carrying the same.

There is likewise to be provided a Red silken Coat, having the Places for the Anointing opened and looped, which his Majesty is to weare next to his Shirt.

The Sacred Oyl is to be provided also, and put in some Silver Vessel.

Cloath of some colour, red or blew, must be prepared and spread on the Ground from the Palace Hall dore, to the Stage in the Church, for his Majesty to walk upon all the way, which Way must be rayled on every side. This must be done in the Morning of the Coronation by some Nobleman that his Majesty will make Almoner for that day. And this concerning the Preparation.



*The Morning of the Coronation.*

The Bishops, Noblemen, and Commissioners of Burroughes to the number of six, are at that Morning to come unto the Presence. The Constable and Marshal (who are to carry their Battonnes in their hands all that day) having brought the King from his Bed chamber to the Presence, and after he is placed in his Chaire, they all making the Reverence that becomes; Some one of the Church, or Noblemen speaks to this purpose.

Sir, the Estates of this your native and ancient Kingdom, calling to mind the great happiness they enjoyed under the Government of your Majesties Father of blessed memory, and acknowledging your Highness to be the rightful Heir of this Crown, by a long and lawful descent, do beseech your Majesty to receiver hem into your Highness protection, to govern them by the Laws of the Kingdom, and defend them their Rightes and Liberties by your Royal power: Offering their Service in most humble manner to your Majesty, with their Vows to bestow Land, Life, and what else is in their power, for the safety of your Majesties sacred Person, and maintenance of your Crown, which they intreat your Majesty to accept, and pray Almighty God that you may happily, and for many years enjoy the same.

*The King Answers.*

I do esteem your affections more then the Crowns of many Kingdomes, and will by Gods assistance bestow my life for your defence, wishing to live no longer then I may see this Kingdom flourish in all happinels.

Then kissing his Majesties hands, they prepare all to go in their ranks as they are appointed, towards the Church.

The Lyon K. of Arms having an open Crown upon his

Head, carries in his hand the Vessel containing the sacred Oyl. Two of his Brethren walk on either of his hands one. The Trumpets sound, and so they march.

*The Receiving of the King into the Church.*

From the New  
dore.

**T**He Arch-Bishop and Bishops, with the Musicians of the Chappel are to meet the King at the Entry in Procession wise,

The King is received under a Canopy, supported by four Barons. Two Bishops walk, one on his Majesties one hand, and another upon the other. The Dean of the Chappel is alwayes by to inform the King of the Rites of the Solemnity, as need shall be.

Anthem 1.

The King is received with an *Anthem* into the Church, *Protector noster, &c.* Behold oh Lord our Protector, and look upon the face of thine Anointed, because one day in thy Court, is better then a thousand &c. *Quam dilecta &c.*

The King passing up the Church, goeth to the Stage, and reposeth himself a little.

The Regal Crown, Scepter, Sword, Great Seal, and Spurs are laid down on a Taffel besides the Altar or Table. The sacred Oyl is delivered by *Lion K. of Armes* to the Dean of the Chappel, who brings it to the Arch-bishop, and he sets the same on the Table.

Sermon.

Then the King comes down from the Stage, and the Sermon begins.

Which ended, the King ascends again to the Stage, and sits down in the Chair of State.

Then the Arch-bishop (the Marshal of *Scotland* going before him) goeth to all the Quarters of the Stage, and speaks to the People in these words;

Sirs, I do present unto you King *Charles*, the right-ful and undoubted Inheritor of the Crown and dignity of this Realm. This day is by the Peers of the kingdom, appointed for his Coronation. And are you not willing to have him for your King, and become subject unto him and his Commandements?

The

The King stands up in this time, and as the Archbishop goes from one part of the Stage to another, turneth himself that he may be seen of the People.

The People declare their willingness by their Acclamations, and Shouts, crying, God save King *Charles*; or Let the King live.

Then is sung this Anthem, *Firmetur manus tua, &c.* Anthem 2. Let thine Hands be strengthened, and thy right Hand be exalted, let Judgment be the preparation of thy Seat, mercy and truth go before thy face. *Hallelujah. Psal. 89. Misericordiam Dei, &c.* Glory be to the Father, &c.

Whilst the Anthem is singing the Arch-bishop goeth down to the Altar or Table, and resteth there.

Then is the King supported by two Bishops, brought to He offered the Altar, and makes his Oblation; After which he kneels twenty pieces, at his Fold-stool, and the Arch-bishop sayes this Prayer;

*Deus visitator humilium:* O God who dost visit those that are humble, and dost comfort them by thine Holy Spirit, send down thy Grace upon this thy Servant King *Charles*, that by him we may feel thy presence amongst us, through Jesus Christ our Lord. Amen.

The Prayer ended the King sits down in his Chair, and the Archbishop goeth unto him, and asketh, if he be willing to take the Oath appointed to be given at the Coronation of Kings? His Majesty declaring his willingness, the Archbishop minstreth the Questions following.

Archbishop.

Sir, will you promise to serve Almighty God, and as every good King in his Kingdom ought to do, maintain the Gospel of Jesus Christ in this your Kingdom, against all Atheism, Profaneness, Heresy, Schism, or Superstition whatsoever?

Rex.



*Rex.*

I promise faithfully so to do.

*Archbishop.*

**Sir**, will you promise to rule this People subject to you, and committed to your Charge, according to the Laws, Constitutions and Customs of this your Kingdom, causing (as much as in you lyeth) Justice and Equity to be ministered without partiality? And to endeavour the Peace of the Church of Christ and all Christian People?

*Rex.*

I grant, and promise so to do.

*Archbishop.*

**Sir**, will you likewise promise to preserve the Rights and Priviledges of the Crown of Scotland?

*Rex.*

I promise so to do.

*Archbishop.*

**Sir**, We do also beseech you to grant and preserve unto us of the Clergy, and to the Churches committed to our Charge all Canonical Priviledges, and that you will defend and protect us, as every good King ought in his Kingdom to defend his Bishops, and the Churches that be under their Government?

*The King answers.*

With a willing heart I grant the same, and promise to maintain you and every one of you with all the Churches committed to your charge, in your whole Rights  
and

and Priviledges, according to Law and Justice.

Then the King rising from his Chair is led to the Altar, where in sight of all the people, laying his hands upon the Bible, he takes his Oath and sayes. *All the things which before I have promised, I shall observe and keep. So God me help;* and by the Contents of this Book.

After the Oath, the King returns to his Chair of State, and then is sung the Hymn, *Veni Creator, &c.*

*Veni Creator.*

The Hymn finished, the King kneeleth at his Fold-stool, and the Archbishop sayes this prayer.

We beseech thee O Lord, holy Father, almighty and everlasting God, for this thy Servant *King Charles*, that as at the first, thou broughdest him into the world by thy Divine Providence, and in the flower of his youth hast preserved him untill this present time; So thou wilt evermore enrich him with the gift of Piety, fill him with the grace of Truth, and daily increase in him all goodness, that he may happily enjoy the seat of *supreme Government*, by the gift of thy supernal grace. And being defended from all his Enemies, by the Wall of thy mercy, may prosperously govern the people committed to his Charge.

After the Prayer, the Letany is sung, and at the close thereof this is to be added.

*Letany.*

That it may please thee to keep and strengthen in the true Worshiping of thee, in Righteousnesse and Holinesse of life, this thy servant *Charles*, our King and Governor, and so to the end.

Then is said this prayer by one of the Bishops that sings the Letany.

O Almighty and everlasting God, Creator of all things, Ruler of *Angels*, King of *Kings*, and Lord of *Lords*, who madest thy Servant *Abraham* triumph over his Enemies; didst give many victories to *Moses*, and *Joshuah*, the Governors of the people; didst raise and exalt *David* thy Servant to be a King over them; didst enrich *Solomon* his Son with the gift of *Wisdom* and *Understanding*, and blessedst

blest him with peace and great prosperity. Give ear we beseech thee unto our humble Prayers, and multiply thy blessings upon this thy Servant, *who is now to be consecrated our King*, that He being strengthened with the faith of *Abraham*, endued with the mildness of *Moses*, armed with the fortitude of *Joshuah*, exalted with the humility of *David*, and beautified with the Wisdom of *Solomon*, may please thee in all things, and ever walk uprightly in thy wayes. Defend him by thy mighty arm, compasse him with thy protection, and give him to overcome all his and thine Enemies. Honour him before all the *Kings* of the Earth. Let him rule over Countries, and let Nations adore him. Establish his Throne with Judgement and Equity, let Justice flourish in his dayes, and grant that He underpropped by the due obedience and hearty love of his People, may sit on the Throne of his Forefathers for many years, and after this life may reign with thee in thine everlasting kingdome, through Jesus Christ our Lord and Saviour. Amen.

The Letany thus ended; the Archbishop beginneth to say aloud, Lift up your Hearts and give thanks unto the Lord.

Answer: By the Bishops that sings the Letany.

We lift them up unto the Lord; and to give thanks unto him it is meet and right.

Then the Archbishop says,

It is very meet and right and our bounden duty so to do, and at all times, and in all Places to give thanks to thee O Lord, holy Father, almighty and everlasting God, the strength of thy Chosen, and the exalter of the humble, who in the beginning by sending the flood of Waters didst punish the sins of the World; and by a Dove bringing an Olive branch in her mouth, didst give a token of Reconcilement to the Earth; Who afterwards didst consecrate thy Servant *Aaron* a Priest, by the anointing of Oyl, as also by the pouring out of the same didst make *Kings*, Priests, and Prophets to govern thy People.



People *Israel*: And by the voice of the Prophet *David* didst foretel, that the Countenance of thy Church should be made joyful with Oyl: We beseech thee to bless and sanctifie this thy Servant King *Charles*, that he may minister Peace unto this People, that he may attain to the perfection of Government in Counsel and Judgment, and that his Countenance may be alwayes cheerfull and amiable to all his People, through Jesus Christ our Lord. Amen.

This Prayer said the King rises from his devotion, and reposeth himself awhile in the Chair of State, in which he is to be Crown'd.

Afterwards he goeth to the Altar, and standeth with his Back close unto it, disrobes himself of his upper Garment, his under Coat having the loops opened in the Places where he is to be anointed.

Then he comes to the Pulpit side, and sitting in a Chair, a Canopy is held over his Head all the time of his Anointing.

The Archbishop first *anoints* his Hands in the Palms saying; In the name of the Father, and of the Son, and of the Holy Ghost (which wordes he repeats in all the severall Anointings) let these hands be anointed with Oyl, as Kings and Prophets have been anointed: And as *Samuel* did anoint *David* to be King, that thou mayest be blessed and established a King in this *Kingdome* over the People, whom the Lord thy God hath given thee to rule and govern: Which he vouchsafe to grant, who with the Father and the Holy Ghost is one, and reigns in glory everlasting. Amen.

In this time the Singers do sing the Anthem, *Sadoske* the Priest and *Nathan* the Prophet anointed *Solomon* King, and all the People rejoyced and said, *God save the King for ever.*

Then the Archbishop says this Prayer.

Look down Almighty God upon this thy Servant, our dread Sovereign King *Charles*, with thy favourable coun-

tenance, and as thou didst bless *Abraham, Isaac, and Jacob*, so vouchsafe we beseech thee to water him plentifully with the Blessing of thy Grace; give unto him of the dew of Heaven, and of the fatness of the Earth, abundance of Corn, Wine, and Oyl, with all plenty of fruites, and other good things. Grant him long to continue, and that in his time there may be health and peace in this *Kingdome*. Grant O Almighty God that he may be a mighty *Protector* of this Country, a bountiful Comforter of Churches, and holy Societies, the most valiant of *Kings*, terrible to Rebels and Infidels, amiable to his Nobles, and to all his faithful Subjects. Make his Royal Court to shine in Princely dignity as a most cleer Lightning, far and wide in the Eyes of all men. Finally let him be blessed with happy Children, that may reign as *Kings*, after him, and rule this Kingdom by Succession of all Ages, and after the glorious and happy dayes of present life, give him of thy mercy an everlasting Kingdome with thee in the Heavens, through Jesus Christ our Lord. *Amen.*

*Nota.*

The Prayer ended, the Archbishop proceeds in the Anointing. 1. His Breast. 2. Betwixt the Shoulders. 3. Both the Points of the Shoulders. 5. Boughs of his Arms. 5. The Crown of his Majesties head.

The Anointing done: the Dean of the Chappel closeth the loops again, which were opened.

Then the Archbishop reads this Benediction. God the Son of God, Christ Jesus our Lord, who was anointed of his Father with Oyl of gladness above his fellows; pour down upon thy Head the Blessing of the Holy Ghost, and make it enter into the inward parts of thy Heart, so that thou mayest reign with him in the Heavens eternally. *Amen.*

This pronounced, a shallow Quoife is put upon the *Kings* head, because of the Anointing.

Then the *King* goeth to the Altar, and the *Robe* is put upon him, at which the Archbishop says this Prayer.

By the Lord  
Chamb.

O God the King of Kings and Lord of Lords, by whom Kings do reign, and Law-givers make good Laws, vouchsafe in thy favour to bless this thy Servant Charles, in all his Government, that living godly, and leading his People by the way of righteousness, after a glorious course in this life he may attain that joy which hath no end, through our Lord. *Amen.*

Then the Sword is brought to the Archbishop, who laying it on the Altar, prays in this manner. By the Earl of  
Bebun.

Hear our prayers, we beseech thee O Lords and vouchsafe by thy right hand of Majesty to bless and sanctifie this Sword, wherewith thy Servant Charles desires to be girt, by the same he may defend Churches, Widdows, Orphans, and all the People of God, against the savage cruelty of Pagans and Infidels; and that it may be a terrour, and fear to all those that lie in wait to do mischief; through Jesus Christ our Lord. *Amen.*

Then the Archbishop takes up the Sword, and puts it in the Kings hand saying.

Receive this *Kingly Sword* for the defence of the faith of Christ, and protection of his Holy Church; and remember him of whom the psalmist did prophecy saying. Gird thy self with thy Sword upon thy Thigh, O thou most mighty; and with thy sword execute thou Equity and justice. Pursue all Hereticks and Infidels, defend Widdows and Orphans, restore the things that are gone to decay, mainrain and confirm the things that are restored and in good order, destroy the growth of iniquity, and take punishment of all injustice, that you may be glorious in the triumph of vertue, and reign with him whose Image you bear, for ever and ever. *Amen.*

The Sword is girt to the Kings side by one of the Peers By the Earl of  
Bebun.  
*thereto appointed.*

Then the King returns to the Chair, wherein he was anointed, and hath the Spurs put on by the Lord Marshal.

After which the Archbishop taking the Crown in his hand sayes this prayer.



O God the Crown of all the faithful, who dost Crown their Heads with precious Stone that trust in thee, bless and sanctifie this Crown, that as the same is adorned with many precious Stones, so this thy Servant that weares the same may be replenished of thy Grace with the manifold gifts of all precious Virtues, through Christ our Lord. *Amen.*

Then the Archbishop crowneth the *King* saying. God Crown thee with a Crown of glory and righteousness, with the Honour and vertue of fortitude, that by a right faith, and manifold fruits of good works you may obtain the Crown of an everlasting kingdome, by the gift of him whose kingdome endureth for ever. *Amen.*

Then the King goes to the Stage and sits in the Chair of State, which is placed by the Throne.

Then the Lyon by direction of the Marshal calls the Nobles, who set their hands to the Crown, and say every man these words. So God not help me, as I shall support thee. And when they have done, they all hold up their hands, and swear to be loyal and true Subjects.

The Marshal having in his hand the obligatory Oath of the People, goeth to the four Corners of the Stage, and reads the same to the Lyon, who cries it down to the people, and they all hold up their hands and say. *Amen.*

The Oath of the People is this. We swear, and by the holding up of our hands do promise all subjection and loyalty to King Charles, our dread Sovereign, and as we wish God to be merciful unto us, shall be to his Majesty true and faithful, and be ever ready to bestow our Lives, Lands, and what else God hath given us, for the defence of his sacred Person and Crown.

When

When the King is Crowned the Earles and Viscounts put on their Crownes, and the Lyon his. The other Barons and Lords continue bare and uncovered.

Then is this Anthem sung.

Be strong and of good courage, and observe the Commandements of the Lord to walk in his wayes, and keep his Ceremonies, Precepts, Testimonies and Judgements. And almighty God strengthen and prosper thee, where-soever thou goest. The Lord is my ruler, therefore I shall want nothing. The King shall rejoyce in thy strength oh Lord, exceeding glad shall he be of thy Salvation. For thou hast granted him his hearts desire, and hast not denyed him the request of his lips, for thou hast prevented him with blessings of goodness, and hast set a Crown of pure Gold upon his Head.

After this the King goes down again, looses his Sword wherewith he was girt, and offers it, laying the same upon the Altar, which one of *the Chief Nobles redeems with an Offering*, and then draws it forth, and carries the same naked before the King.

Then the Archbishop takes the Scepter, and delivers it in the Kings right hand with these words.

Receive the Scepter the sign of royal power, the Rod of the kingdome, the Rod of vertue, that thou mayest govern thy self aright, defend the holy Church, and all the Christian people committed by God to thy charge, punishing the wicked, and protecting the just.

And then he saith this Prayer.

O Lord the fountain of all good things, and the Author of all good proceedings, grant we beseech thee, so this thy Servant that he may rightly use the Dignity which he hath by Inheritance; vouchsafe to confirm the Honour which thou hast given him before all Kings, and enrich him with all Benedictions. Establish his Throne, visit him with increase of Children, let Justice spring up in his dayes and his Soul be filled with joy and gladness, till he be translated to thine everlasting kingdome. *Amen.*

After

After this the Archbishop bleſſeth the *King* ſaying. The Lord bleſs thee and keep thee, and as he hath made thee *King* over his people, ſo he ſtill may proſper thee in this world, and in the World to come make Thee partaker of his eternal felicity. *Amen.*

*Te Deum.* The *King* then kiſſeth the Archbishop and Biſhops aſſiſtant. After that the *King* aſcendeth the Stage attended by the Nobles, and the Singers ſing *Te Deum laudamus, &c.*

*Nota.* Which ended, the Archbishop enthrones the *King* ſaying. Stand and hold faſt from henceforth the place whereof you are the righteous and lawful Heir by a long and lineal ſucceſſion of your Forefathers, which is now delivered unto you, by the authority of Almighty God, and by the hands of us the Biſhops, and Servants of God; And as you ſee the Clergy come more near to the Altar then others, ſo where it is convenient you will remember to give them that honour and reſpect which is due to their places, that the Mediator of God and man, may eſtabliſh you in this kingly Throne, and that with him you may reign and live for ever.

Then goeth the Chancellour to the four Corners of the Stage, and proclaims his Majeſties pardon, with offer of the ſame under the Great Seal of *Scotland*, to all who ſhall require it. Upon which the people make their Acclamations crying, *God ſave the King.*

This done the Archbishop and Biſhops kneel down, and make their Homage, their hands being betwixt the *Kings* hands, and theſe words are read unto them.

**J. A. B.** Shall be faithful and true, and faith and truth bear, unto you our Sovereign Lord, and your Heirs Kings of *Scotland*, and I ſhall do, and truly acknowledge the Service of the Lands, which I ſhall claim to hold of you in the right of the Church, as God help me.

And



And they shall kiss the Kings left cheek. After them the Temporal Lords in like manner kneeling and holding their hands betwixt the Kings hands, have these words read unto them.

**J. A. B. become your Liege man and truth and faith I shall bear unto you, live and die against all manner of folks whomsoever in your Service. So God me help.**

They kiss likewise the Kings left cheek. The King giveth the Scepter to such as it shall please his Majesty for carrying the same, and goeth down to the Chair of Estate over against the Pulpit.

And the Archbishop going to the Altar or Table, beginneth the Communion.

The Communion ended and blessing given, the King with the Crown on his Head, and Scepter in his hand returns with the whole Train in most solemn manner to his Pallace.

The Trumpets sound, the Canons shout, and other small Shot are discharged. Silver and Gold pieces coyned for that purpose are cast among the People.

And then the King goeth to his Feast, which is ordered as his Majesty shall give direction.

### *God Save the KING.*

Having given You this large Account of the Ceremo-<sup>\* Bibliotheca</sup>nie, and Prayers used at the Coronations of our own and <sup>Histor. lib. 1.</sup> other Christian Kings and Emperors; I shall thereunto <sup>sect. 70. p. 61.</sup> subjoyn this memorial passage of <sup>\* Diodorus Siculus,</sup> touching the Form of Prayer and Solemnities used at the inauguration of the ancient Pagan Kings of Egypt.

When the Egyptian King was to be introned, he had such a Copy of the Laws delivered to him, by which he

was

was to conform himself in all things, and an exact Estate of the Realm presented to him by Letters written from all parts: Tum lotus & regni insignibus splendidæque trabea ornatus, diis sacrificatum ibat. Adductis tum ad aram victimis, mos erat Principi sacerdotum regi astantem magna voce in conferta Ægyptiorum corona PRECES ENUNTIARE, UT DII SANITATEM, CUM BONIS CÆTERIS OMNIBUS REGI, JUS ET ÆQUUM ERGA INFERIORES TUENTI LARGIANTUR, singula etiam Regis virtutes deprædicanda tum erant, quod videlicet piam erga Deos, & mitissimam erga homines affectionem gerat, ut qui sit continens, justus, magnanimus, alienus à mendatio, benignus honorum communicator, & tandem omnis concupiscentia victor, qui minores delictorum meritis penas irroget, & ampliorem beneficio gratiam rependat benemeritis. Hac & multa alia his affinia ubi peroravit Antistes, ignorantia ad extremum peccata execratur, Regem quidem culpa eximens, sed & noxam & penas in ministros & doctores malorum retorquens: Quod ideo peragebat, simul ut ad metum Numinis, & vitam Diis gratam Regem exhortaretur, simul ut non admonitionis acerbitate, sed laudum illecebris virtuti maxime congruis, ad vitam modestiam illum adsu efaceret, Post hac cum extis victimæ inspectis, Rex perlitasset, à sacris libellis sacerdos; consulta quadam & facta clarissimorum virorum ad vitam conducentia, è commentariis sacris prælegebat, ut Princeps Reipublicæ honestissimorum rationes consiliorum animo consideratas ad præscriptam singulorum administrationem simili modo accommodaret. Non enim agendi ad populum & indicia obeundi tantummodo, sed etiam de ambulandi & laudandi, & cum uxore dormiendi, omniumque adeo per vitam agendorum tempus definitum erat, simplici præterea nutrimento uti, & vitulorum anserumque carnibus vesci, & certam bibere vini mensuram, quæ nec ad repletionem immodicam, nec ad ebrietatem faceret, in morem habebant. Breviter, tam moderata victus ratio præscripta fuit ut non legislator, sed Medicorum optimus, ad sanam valetudinem omnia referens, eam instituisse videatur. Whereupon their Kings strictly conforming

conforming themselves to their Laws in all things without the least deviation, he subjoyns *Hæc erga subditos justitiâ cum Rege, uterentur. majore in se civis benevolentia quam amore cognatos, propenso habebant: Non enim sacerdotum duntaxat collegia, sed universa Ægyptiorum Natio adeoque singuli, non tam de uxoribus liberisque & bonis suis privatis, quam de Regis incolumitate solliciti erant.* QUOCIRCA LONGISSIMO ETIAM TEMPORE SUB REGIBUS MEMORATIS INTEGRUM REIPUBLICÆ STATUM CONSERVARUNT, IN SUMMA VITAM FELICITATE EXIGENTES, QUAMDIU HÆC LEGUM CONSTITUTIO VIGEBAT. Ad hæc plurima ab eis gentes subacta maxima vis opum collecta, provincia inimitabili operum magnificentia illustrata, in besq; variis & sumptuosissimis donariis exornata. Which God grant may be England: condition for the future as well as theirs and its too in times past, by a speedy happy cordial legal restitution & conjunction of K. and Subjects in the strictest bonds of mutual love and loyalty, without any adulation or self-seeking on either part. Then shall we sing with the elegant Poet:

(a) *Non querit pretium, vitam qui debet amori.  
O quantum populo secreti numinis addit  
Imperii præsentis species? quantamque rependit  
Majestas alterna vicem, cum Regia Circi,  
Connixum gradibus veneratur purpura vallis,  
Plebis adstrata roboat fragor, Unaque totis  
Intonat Augustus Septenis Arcibus echo?  
(b) Fallitur egregia quisquis sub Principe credit  
Servitium: nunquam libertas gratior extat  
Quam sub Rege pio; quos præficit ipse regendis  
Rebus ad arbitrium plebis Patrumque reducit,  
Concordisqus libens, meritis seu præmia poscant  
Seu punire velint, posito jam purpura fastu  
De se judicium non indignatur haberi.  
Sic docuit regnare Pater, sic casta juventa*

(a) Claudian.  
de 6. Consulatu  
Honorii. p. 156.

(b) Claudian.  
de Laudibus  
Sul' conis. l. 3.  
p. 196, 197.



*Frœna dedit, teneros his moribus imbuat annos  
 Verior Augusti genitor, fiducia belli,  
 Pacis consilium; per quem squalore remoto  
 Pristina Romuleis in floruit artibus ætas:  
 Per quem fracta diu, translataque penè potestas  
 In proprium reducta Larem, victricia reddit  
 Fata solo, fruiturque iterum, quibus hæserat olim  
 Auspiciis, Capitiq; errantia Membra Reponit.*

I shall conclude this whole Treatise with the usual thanks and Prayer of the Prelates, Lords, and Commons assembled in Parliament in the name all of other Subjects of *England* (whom they represent) entred upon every general Pardon of the King passed in Parliament, wherein they pray God to give him a peaceable, good and long life, in these words.

**Les Prelates, Seigneurs, & Communes en cest Parleament assemblees, au nom de tous vous autres subjects, Remercent treshumblement vostre Majesty, & Prient Dieu vous Doner en sante, bone vie, & longe.**

And with these Prayers and Collects for the King of *England* in the Book of Common Prayer.

*Priest.* O LORD SAVE THE KING. Answer: (by all the people.) *And mercifully hear us when we call upon thee.*

*Almighty God, whose Kingdom is everlasting and power infinite, have mercy upon the whole congregation, and so rule the heart of thy chosen Servant, CHARLES OUR KING AND GOVERNOUR, that he (knowing whose minister he is) may above all things seek thy honour and glory, and that we his Subjects (duly considering whose authority he hath) may faithfully serve, honour and humbly obey him, in thee, and for thee, according to thy blessed*

bleſſed word and ordinance, through Jeſus Chriſt our Lord, who with Thee and the holy Ghoſt, liveth and reigneth one God, world without end. *Amen.*

*Almighty and everlaſting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdome; we beſeech thee, ſo to diſpoſe and govern the heart of CHARLES, THY SERVANT OUR KING AND GOVERNOR, THAT IN ALL HIS THOUGHTS WORDS AND WORKS, HE MAY EVER SEEK THY HONOUR AND GLORY, AND STUDY TO PRESERVE THY PEOPLE COMMITTED TO HIS CHARGE, IN WEALTH, PEACE, AND GODLINEſſE: Grant this, O merciful Father for thy ſons ſake Jeſus Chriſt our Lord. Amen.*

*I Sam. 2. 6, 7, 8, 9, 10. The Lord killeth and maketh alive, he bringeth down to the grave, and bringeth up again; The Lord maketh poor and maketh rich, he bringeth low and lifteth up: He raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghil, to ſet them among Princes and to make them inherit the Throne of glory, &c. The Adverſaries of the Lord ſhall be broken in pieces, out of heaven ſhall he thunder upon them, the Lord ſhall judge the ends of the earth, AND HE SHALL GIVE STRENGTH UNTO HIS KING, AND EXALT THE HORN OF HIS ANOINTED.*

**GOD SAVE KING CHARLES THE SECOND.  
AMEN.**

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**FINIS.**

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### ERRATA.

Courteous Reader, Correct these mistakes at the Press. pag. 19. line  
22. read *finierunt*. p. 16. l. 1. r. *Catholica*. l. 38. r. *seculi*. p. 32. l. 8.  
r. *stabilitate*. p. 4. l. 23. r. *liberatus*. p. 45. l. 3. r. *subventionis*. p. 60. l. 14.  
r. *processionale*. p. 73. l. 26. *sermons*. l. 30. *Charles*. r. *James*. p. 82. l. 32.  
*countenance*. r. *continuance*. p. 129. l. 34. *multiplacetur*. p. 133. l. 22.  
*firmet*. p. 157. l. 24. r. *circundatus*. p. 158. l. 8. *persunde*. p. 234. *trifone*.  
p. 239. l. 37. *mille*. p. 240. l. 13. *penetrassent*. p. 275. l. 34. r. *liberis tribue*.  
p. 277. l. 21. r. *populic*. p. 277. l. 11. r. *nos*. p. 282. l. 4. *Orvis*. l. 22. *corona*.  
p. 284. l. 19. *profectuum*. p. 292. l. 13. r. *salvatore*. p. 293. l. 28. *pice*.  
Margin. p. 25. l. 1. 298. r. 292. p. 104. l. 5. *section*. p. 13. l. 7. *Ibidem*.

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